TRAVELS

OF

Anacharsis the Younger.

VOL. VII.

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TRAVELS

Serfojee Rajah 1827

OF

ANACHARSIS THE YOUNGER

IN

GREECE,

DURING THE MIDDLE OF THE FOURTH CENTURY
BEFORE THE CHRISTIAN ÆRA.

BY THE ABBE BARTHELEMY,
LATE KEEPER OF THE MEDALS IN THE CABINET OF THE KING OF FRANCE,
AND MEMBER OF THE ROYAL ACADEMY OF INSCRIPTIONS
AND BELLES LETTRES.

TRANSLATED FROM THE FRENCH.

IN SEVEN VOLUMES;
AND AN EIGHTH, IN QUARTO,
CONTAINING MAPS, PLANS, VIEWS, AND COINS,
ILLUSTRATIVE OF THE
GEOGRAPHY AND ANTIQUITIES OF ANCIENT GREECE.

THE FOURTH EDITION:
Carefully revised, corrected, and enlarged, by the last improved Paris Edition prepared
for the Press by the Author; with Memoirs of the Life of J. J. Barthelemy,
Written by Himself, and embellished with his Portrait.

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CONTENTS

OF

VOL. VII.

CHAP. LXXIX.

Page

On religious Opinions 1

CHAP. LXXX.

Continuation of the Library. Poetry 33

CHAP. LXXXI.

Continuation of the Library. Morals 60

CHAP. LXXXII.

New Enterprises of Philip. Battle of Chæronea. Portrait of Alexander 70

Notes 99

TABLES.

I.

Page

Principal Epochs of the Grecian History, from the Foundation of the Kingdom of Argos to the Reign of Alexander.

II.

Attic Months 141

III.

Tribunals and Magistrates of Athens....................165

IV.

Greek Colonies..ib.

V.

Names of Persons who have distinguished themselves in Literature and the Arts, from the Arrival of the Phœnician Colony in Greece to the Establishment of the School of Alexandria..176

VI.

Names of illustrious Men, arranged in alphabetical Order..209

VII.

Roman Measures reduced to French (and English).........236

VIII.

Roman Feet reduced to French (and English) Feet.........238

TABLES.

IX.

Page

Roman Paces reduced to French Toises (and English Yards) 241

X.

Roman Miles reduced to French Toises (and English Miles, &c.) 241

XI.

Grecian Feet reduced to French (and English) Feet 246

XII.

Stadia reduced to French Toises, Roman Miles (and English Measures) 248

XIII.

Stadia estimated in French Leagues of 2500 Toises each 250

XIV.

Athenian Money reduced to French (and English) 252

XV.

Grecian Weights reduced to French (and English) 262

Alphabetic Table of Comparative Geography, adapted to the Travels of Anacharsis 265

Index of Authors, and Editions cited in this Work 298

General Index 323

TRAVELS

OF

ANACHARSIS.

CHAP. LXXIX.

CONTINUATION OF THE VOYAGE TO DELOS.

On Religious Opinions.

I HAVE said that the discourse of Philocles was interrupted by the arrival of Demophon. We had seen, at a distance, this young man conversing with a philosopher of the Elean school. Having informed himself of the subject of our conversation, he exclaimed—We must expect happiness only from ourselves. I had still some doubts, but they are now removed; I maintain that there are no gods, or that they do not concern themselves with the affairs of men.—My son, replied Philocles, I have known many persons who, though at your age they were seduced by this new doctrine, abjured it

when they had no longer any interest to maintain it.[a]—Demophon protested that he would never alter his opinion; and enlarged on the absurdities of the popular religion, treating with contempt the ignorance of the multitude, and our prejudices with derision.[b]—Hear me, answered Philocles; as we make no arrogant pretensions, we deserve not to be mortified. If we are in an error, it is your duty to pity and to instruct us; for true philosophy is mild, compassionate, and especially modest. Declare to us without reserve what is the doctrine which she teaches us by you.—I will tell you, replied the young man: Nature and Chance have arranged in order all the parts of the universe; and the policy of legislators has subjected societies to laws.[c] These secrets are now revealed.

PHILOCLES.

You seem to be elated with this discovery.

DEMOPHON.

And have I not reason?

PHILOCLES.

I should think not; it may indeed alleviate the remorse of the guilty, but it cannot but deject the virtuous man.

[a] Plat. de Leg. lib. 10. t. ii. p. 888. A.
[b] Id. ibid. p. 885.
[c] Id. ibid. p. 889.

DEMOPHON.

Why, in what can it be detrimental to him?

PHILOCLES.

Let us suppose that a nation existed which had no idea of the Divine Being; and that a stranger suddenly appearing in one of their assemblies, should thus address them: You admire the wonders of nature, without ascending to their author; I declare to you that they are the work of an intelligent being, who watches over their preservation, and who views you as his children. You consider all virtues which are unknown as useless, and all offences which escape punishment as excuseable: I proclaim to you that an invisible judge is ever present with us, and that those actions which meet not the reward or the vengeance of men are not concealed from his sight. You imagine that your existence is confined to the few moments which you pass on earth, and the end of which you view with a secret dread: I make known to you, that, after death, an existence of happiness or misery shall be the lot of the virtuous or vicious man.—Tell me, Demophon, can you doubt that the good and virtuous part of such a people, prostrate at the feet of their new legislator, would receive his doctrine with avidity, and experience the most cruel disappointment and grief if ever they should afterwards be compelled to renounce it?

DEMOPHON.

They would experience that regret which we feel when we are awakened from a pleasing dream.

PHILOCLES.

So I think. But, in fine, should you dispel this dream, would you not have to reproach yourself with having deprived the unhappy mortal of that error which produced a suspension of his sufferings? and would not he himself accuse you of having left him without defence against the assaults of fortune and the wickedness of men?

DEMOPHON.

I would elevate his soul by strengthening his reason; I would shew him that true courage consists in calmly submitting to necessity.

PHILOCLES.

What strange consolation! might he exclaim: I am bound down with bands of iron on the rock of Prometheus; and while the vulture is tearing my entrails, you coldly advise me to repress my complaints. Alas! if the woes I endure proceed not from a hand which I may at once reverence and love, I can only consider myself as the sport of Fortune, and the scorn of Nature. The insect, when it suffers, at least has no cause to blush at the triumph of its enemies, nor at the insult offered to its weakness. But, besides the evils that are common

to me and to the reptile, I possess that reason which is more cruel than all these, and which incessantly renders them more poignant by the foresight of their consequences, and the comparison of my own condition with that of my fellow-beings.

How much would my affliction have been alleviated by that philosophy which you have treated as gross and false! and according to which nothing happens in this world, but by the direction, or with the permission, of a Supreme Being.[d] I should have been ignorant why he had ordained me to be unhappy; but since I should have believed that he beneath whose hand I suffered was at the same time the author of my existence, I should have found reason to hope that he would soothe the bitterness of my pains, either during my life or after my death.[e] And how, in fact, could it be possible, under the government of the best of masters, at once to be actuated by the most exalted hope, and to be wretched?—Could you, Demophon, have the cruelty to reply to these complaints by an insulting contempt, or by frigid pleasantries?

DEMOPHON.

I would reply by proposing the example of

[d] Theogn. Sent. 165.
[e] Plat. de Rep. lib. 10. t. ii. p. 613. A. Id. de Leg. lib. 5. p. 732. D.

some philosophers who have supported the enmity of men, poverty, exile, and every kind of persecution, rather than renounce the truth.

PHILOCLES.

They maintained the contest in the face of the sun, on a spacious theatre, in the presence of the world and of posterity. Such a situation, and spectators so numerous, inspire courage.[f] But the man who groans in obscurity, and whose tears flow unobserved, he it is who needs support.

DEMOPHON.

I consent then to leave to feeble minds that support which you would wish to provide for them.

PHILOCLES.

It will be equally necessary to them, to enable them to resist the violence of their passions.

DEMOPHON.

Perhaps so. But I shall always maintain that vigorous minds, without the fear of the gods, or the hope of the approbation of men, may endure with resignation all the persecutions of Fate, and even perform the most painful acts of the most rigid virtue.

PHILOCLES.

You allow then that our prejudices are necessary to the greater part of the human race; and

[f] Plat. de Rep. lib. 10. t. ii. p. 604. A.

on this point you agree with all legislators.[g] Let us now examine if they would not also be useful to those privileged minds who pretend to possess in their virtues alone an invincible strength. You are, no doubt, of this number; and as you can reason closely, let us begin with comparing our opinions with yours.

We say that men owe obedience to laws which existed antecedently to every human institution.[h] These laws, proceeding from that Intelligence which formed and still preserves the universe, are the relations which we bear to that exalted Being, and to our fellow-creatures. We violate them when we commit an act of injustice, and offend both against society and against the first author of the order by which society is maintained.

You say, on the contrary, The right of the strongest is the only notion which nature has engraven in my heart.[i] The distinction between justice and injustice, virtue and vice, originates not from her, but from positive laws. My actions, indifferent in themselves, are only transformed into crimes in consequence of the arbitrary conventions of men.[k]

[g] Hippod. de Rep. ap. Stob. lib. 41. p. 250. Zaleuc. ibid. p. 279. Charond. ibid. lib. 42. p. 289. Hermipp. ap. Porph. de Abstin. lib. 4. § 22. p. 378.

[h] Xenoph. Memor. lib. 4. p. 807. Arist. Magn. Mor. lib. 1. cap. 34. t. ii. p. 106. E. Id. Rhet. lib. 1. cap. 13. t. ii. p. 541. A. Cudworth. de Ætern. Inst. et Honest. Notion. t. ii. p. 628.

[i] Ap. Plat. de Leg. t. ii. p. 890. Ap. Aristot. ibid.

[k] Theod. ap. Laert. lib. 2. § 99. Id. ap. Suid. in Εχωρ.

Let us now suppose that we both act conformably to our principles; and that we are placed in one of those situations, in which virtue, surrounded by temptations, has need of her utmost strength. On the one hand, honours, riches, and every kind of influence and distinction, invite; and, on the other, we are threatened with the loss of life, our families must be abandoned to indigence, and our memory stigmatized with opprobrium. Choose, Demophon; you are only required to commit an act of injustice. Observe that you shall possess the ring which rendered Gyges invisible:[l] I mean that the author, the accomplice of your crime, shall be a thousand times more interested than yourself eternally to conceal it. But, even though it shall be discovered, what have you to dread? The laws? they shall be silenced. The opinion of the public? that shall only turn against you if you resist. Are you awed by the bonds which unite you to society? that society itself is about to break them, by abandoning you to the persecution of the man in power. By the remorse of conscience? mere childish prejudice! which must be dissipated when you shall reflect on that maxim of your writers and politicians—that the justice or injustice of an action ought only to be estimated by the advantages which are derived from it.[m]

[l] Plat. de Rep. lib. 10. p. 612.
[m] Lysand. ap. Plut. Apophth. Lacon. t. ii. p. 229.

DEMOPHON.

More noble motives would suffice to restrain me—the love of order, the beauty of virtue, and self-esteem.

PHILOCLES.

If these respectable motives are not animated by a supernatural principle, how much is it to be feared that such feeble reeds should break beneath the hand which they sustain! Is it to be supposed that you will believe yourself to be invincibly bound by chains which you yourself have forged, and of which you keep the key? Will you sacrifice to abstractions of the mind, and factitious sentiments, your life, and all that you hold most dear in the world? In the state of degradation to which you are reduced—shade, dust, insect—under which of these titles will you pretend that your virtues are of any importance, that you have need of your own esteem, or that the preservation of order depends on the choice that you are about to make? No; never can you aggrandise nihility by bestowing on it pride; never can a transient fanaticism supply the place of the real love of justice; and that powerful law which compels all animals to prefer their own preservation to that of all the rest of the universe, can only be annulled or modified by another law still more powerful.

As to us, nothing can justify vice in our eyes, because our duties are never in opposition to our true interests. Though our insignificancy hide

us in the bosom of the earth, or our power raise us to the skies,[n] we are ever in the presence of a judge who beholds our actions and our thoughts,[o] and who alone gives a sanction to order, powerful charms to virtue, a real dignity to man, and a legitimate foundation to the esteem he entertains for himself. I respect positive laws, because they flow from those which God has deeply imprinted on my heart;[p] I aspire to the approbation of my fellow-mortals, because, like me, they bear in their minds a ray of his light, and in their souls the germs of the virtue of which he inspires them with the desire. Lastly, I fear the remorse of conscience; because that would degrade me from the elevation to which I attain by acting conformably to the will of the Supreme Being. Thus I have every counterpoise which sustains you when on the brink of the abyss; and possess besides a superior force, which enables these to make a more vigorous resistance.

DEMOPHON.

I have known many persons who neither believed in a Deity nor a future life, and yet whose moral conduct has never been liable to the smallest censure.[q]

[n] Plat. de Leg. lib. 10. t. ii. p. 905.
[o] Xenoph. Memor. lib. 1. p. 728. C.
[p] Archyt. ap. Stob. serm. 41. p. 267.
[q] Plat. de Leg' lib. 10. t. ii. p. 908. B, Clem. Alex. in Protrept. t. i. p. 20, 21.

PHILOCLES.

And I could produce to you a still greater number who believed in both, and who yet have ever acted as knaves and villains. What are we to conclude from this? That they both equally acted contrary to their principles;—the former when they did good, the latter when they committed evil. Such inconsistencies cannot establish rules. The question is to know whether a virtue, founded on laws which it is believed had their origin in the will of the Divine Being, will not be more pure, solid, consolatory, and easy in practice, than a virtue solely established on the changeable opinions of men.

DEMOPHON.

I, in my turn, shall ask you, whether true morality can ever be made to accord with a religion which tends only to destroy morals? and whether the supposition of a multitude of unjust and cruel gods be not the most extravagant idea that ever entered into the human mind? We deny their existence: you have shamefully degraded them; you are therefore more impious than we.[r]

PHILOCLES.

These gods are the work of our hands, since they have our imperfections. We feel greater indignation than you at the vices and frailties

[r] Plut. de Superst. t. ii. p. 169. F. Bayle. Pens. sur la Com. t. i. § 116.

which have been attributed to them. But, if we should be able to purify religious worship from the superstitions by which it is disfigured, would you be more disposed to render to the Divine Being the homage which is due to him from mortals!

DEMOPHON.

Prove that he exists, and that he extends his care to men, and I will prostrate myself before him.

PHILOCLES.

It is for you to prove that he does not exist, since you attack an opinion which has been received among all nations during a long succession of ages. For my part, I only mean to repress the air of raillery and insult which you at first assumed. I began by making a comparison between your doctrine and ours, as we should compare two systems of philosophy. The result of this parallel would have been, that every man being, according to your writers, the measure of all things, ought to refer every thing to himself alone;[s] but that, according to us, the measure of all things being God himself,[t] he should be the model by which we should regulate our sentiments and actions.[u]

You ask me what monument attests the ex-

[s] Protag. ap. Plat. in Theæt. t. i. p. 167 et 170. E. Sext. Empir. Pyrrhon. Hypoth. lib. 1. cap. 32. p. 55.

[t] Plat. de Leg. lib. 4. t. ii. p. 716. D.

[u] Id. Epist. 8. t. iii. p. 354. E.

istence of the Deity? I answer—the universe;—the dazzling splendor and majestic progress of the heavenly bodies;—the organisation of animals;—the correspondence of that innumerable multitude of beings;—in fine, this whole, and its admirable parts, which all bear the impress of a divine hand;—in which all is grandeur, wisdom, proportion, and harmony. I will add the concurrence of all nations;[x] not to compel you to acquiescence by authority, but because their belief, constantly maintained by the cause which first produced it, is an incontestable proof of the impression which the enchanting beauties of nature have ever made on all minds.[y]

Reason, co-operating with my senses, likewise points out to me the most excellent of artificers in the most magnificent of work. I view a man walking, and I infer that he has within him an active principle. His steps conduct him wherever he wishes to go; and I thence conclude that this principle adapts the means to the end which it proposes.—Let us apply this example. All nature is in motion;—there is therefore a first mover. This motion is subjected to a constant order;—a Supreme

[x] Plat. de Leg. lib. 10. t. ii. p. 886. Aristot. de Cœlo. lib. 1. cap. 3. t. i. p. 434. E. Cicer. de Nat. Deor. lib. 1. cap. 17. t. ii. p. 411.

[y] Plat. ibid. Aristot. ap. Cicer. de Nat. Deor. lib. 2. cap. 37. t. ii. p. 464.

Intelligence therefore exists. Here ends the ministry of my reason: should I suffer it to proceed farther, I should come at last, like many philosophers, to doubt of my own existence. Even those among the philosophers who maintain that the world has existed from eternity, nevertheless admit a first cause; for, according to them, it is impossible to conceive a succession of regular motions, performed in concert, without admitting an intelligent moving power.[z]

DEMOPHON.

These proofs, however, have not prevented the progress of atheism.

PHILOCLES.

That is only to be ascribed to presumption and ignorance.

DEMOPHON.

It is to be ascribed to the writings of the philosophers. You are acquainted with their sentiments on the existence and nature of the Divine Being.*

PHILOCLES.

They have been suspected and accused of atheism,[b] because they have not paid sufficient respect to the opinions of the multitude; because they have ventured to lay down principles of which they foresaw not the consequences;

[z] Arist. Metaph. lib. 14. cap. 7, &c. t. ii. p. 1000.
[a] Plat. de Leg. lib. 10. p. 886.
* See note I. at the end of the volume.
[b] Bayle, Contin. de Pens. sur la Com. t. iii. § 21 et 26.

and because, in explaining the formation and mechanism of the universe, too closely following the method of the natural philosophers, they have not called in the aid of a supernatural cause. There are some of them, but the number is very small, who expressly reject this cause, and their solutions are equally incomprehensible and insufficient.

DEMOPHON.

They are not more so than the ideas which are entertained of the Divinity. His essence is unknown, and I can never believe in that of which I have no knowledge.

PHILOCLES.

You advance a false principle. Does not Nature incessantly present you with impenetrable mysteries? You grant that matter exists, without having a knowledge of its essence. You know that your arm obeys your will, though you cannot perceive the connection between the cause and the effect.

DEMOPHON.

Sometimes we are told of one God, and sometimes of many. The attributes of the Deity appear to me equally imperfect and contradictory. His wisdom requires that he should maintain order on the earth; but disorder every where conspicuously triumphs. He is just; yet I suffer undeservedly.

PHILOCLES.

In the origin of societies, it was believed that genii, placed in the stars, watched over the government of the universe; and, as they were supposed to be invested with great power, they obtained the adoration of mortals, and the sovereign was almost every where neglected for his ministers.

The remembrance of him was however still preserved among all nations.[c] You will find vestiges of it, more or less apparent, in the most ancient monuments; and the most express testimonies in the writings of the modern philosophers. Observe the superiority which Homer assigns to one of the objects of public worship; Jupiter is the father of gods and men. Examine all Greece; you will find the one Supreme Being has been long adored in Arcadia, under the name of the God *good* by pre-eminence;[d] and in several cities under that of the Most High,[e] or the Most Great.[f]

Afterwards, hear Timæus, Anaxagoras, and Plato: they will tell you that it was the one Di-

[c] Acts, ch. x. ver. 35; chap. xvii. v. 23—28. Romans, ch. i. ver. 25. Jablonsk. Panth. lib. 1. cap. 2. p. 38. Id. in Proleg. § 22. Freret. Defens. de la Chronologie, p. 335. Bruck. Hist. Phil. t. i. p. 469. Cudw. cap. 4. § 14, &c. &c.

[d] Pausan. lib. 3. cap. 36. p. 673. Macrob. in Somn. Scip. lib. 1. cap. 2.

[e] Pausan. lib. 1. cap. 26. p. 62; lib. 5. cap. 15. p. 414; lib. 8. cap. 2. p. 600; lib. 9. cap. 8. p. 728.

[f] Id. lib. 10. cap. 37. p. 893.

vine Being who reduced the chaos to order, and formed the world.[g]

Listen to Antisthenes, the disciple of Socrates:—Many gods are adored among different nations, but Nature indicates only one.[h]

Lastly, consult the philosophers of the Pythagorean school, who all have considered the universe as an army which performs its motions as directed by the general; or as a vast empire, in which the supreme power resides in the sovereign,[i]

But whence is it that men have given to the genii, who are subordinate to the Deity, a title which appertains to him alone?—Because, by an abuse which has long been introduced into all languages, the expressions *god* and *divine* frequently only signify a superiority of rank, or excellence in merit, and are every day lavished on princes whom he has invested with his power, minds which he has illuminated with his light, or works which have proceeded from his hands, or from those of men.[k] He is, in fact,

[g] Tim. de Anim. Mund. Plat. in Tim. Anaxag. ap. Plut de Plac. Philos. lib. 1. cap. 7. t. ii. p. 881.

[h] Cicer. de Nat. Deor. lib. 1. cap. 13. t. ii. p. 407. Lac. tant. Instit. Divin. lib. 1. cap. 5. t. i. p. 18. Id. de. Irâ Dei. cap. 11. t. ii. p. 153. Plat. de Orac. Def. t. ii. p. 420.

[i] Archyt. de Doct. Mor. ap. Stob. serm. 1. p. 15. Onat. ap. Stob. Eclog. Phys. lib. 1. cap. 3. p. 4. Stheneid. ap. Stob. serm. 46. p. 332. Diotog. ibid. p. 330.

[k] Menand. ap. Stob. serm. 32. p. 213. Cleric. Ars Critic. sect. 1. cap. 3. t. i. p. 2. Moshem in Cudw. cap. 4. § 5. p. 271.

so exalted and so great, that we have no other means of magnifying human grandeur, but by comparing it to his; and, on the other hand, we find it difficult to conceive that he either can or will deign to cast his eyes on us.

You deny his immensity: but have you never reflected on the multiplicity of objects which your mind and senses are able at once to comprehend? What! shall your sight without difficulty extend to a great number of stadia, and shall not he be able, with a glance, to penetrate infinity? You are able to fix your attention, almost in the same instant, on Greece, Sicily, or Egypt; and shall it not be possible that his should extend through the whole universe?[l]

You assign limits to his power, as if he could be great without being good. Can you believe that he blushes at his work? that an insect, or even a blade of grass, are despicable in his sight? that he has endowed man with so many eminent qualities,[m] that he has implanted in him the desire, necessity, and hope of knowing him, to remove him for ever from his sight? No; never can I be induced to believe that the father can forget his children; or that, by a negligence incompatible with his perfections,[n] he will not deign to preserve that order which he has preserved in the universe.

[l] Xenoph. Mem. lib. l. p. 728. [m] Id. ibid. p. 725, 726.
[n] Plat. de Leg. lib. 10. t. ii. p. 902.

DEMOPHON.

If that order originated from him, why is there so much guilt and misery to be found on the earth? If he cannot prevent these, where is his power? or, if he will not, where is his justice?

PHILOCLES.

I expected this objection; it has frequently been made, and will be repeated in every age; it is indeed the only one which can be adduced against us. If all men were happy, they would not revolt against the author of their existence; but they suffer beneath his eyes, and he appears to abandon them. Here my reason is confounded; and I interrogate the traditions of antiquity, all of which depose in favour of a Providence. I interrogate the sages,[o] who almost all agree fundamentally in the doctrine, though they hesitate and differ in the manner in which they explain it. Many of them, convinced that to limit the justness or goodness of God would be to annihilate those attributes, have rather chosen to admit bounds to his power. Some say, God works only to produce good; but matter, by a viciousness inherent in its nature, occasions evil, by resisting the will of the Supreme Being.[p] Others say, that the divine influence extends in its full effect to the sphere of the moon, but acts

[o] Cicer. de. Nat. Deor. lib. 1. cap. 2. t. ii. p. 398.
[p] Plat. in Tim. passim.

only feebly in the inferior regions.[q] Others assert, that God directs affairs of consequence. but neglects those of less moment.[r] Lastly, there are some who afford a ray of light to guide me through the darkness by which I am surrounded. Feeble mortals, exclaim they, cease to consider as real evils, poverty, sickness, and all the external misfortunes that assail you. These accidents, which by your resignation may be converted into benefits, are only the consequences of the laws necessary to the preservation of the universe. You make a part of the general system of things, but you are only a part. You were created for the whole, and not the whole for you.[s]

Thus all is good in nature, except in the class of beings where every thing ought to be best. Inanimate bodies obey without resistance the motions impressed on them; animals, destitute of reason, yield without reluctance to the instinct which impels them: men alone are equally distinguished by their vices and their understanding. Are they the slaves of necessity, like the rest of nature? Why are they able to resist their

[q] Ocell. Lucan. cap. 2. Arist. de Cœlo, lib. 2. cap. 1. t. i. p. 453. Id. de Part. Anim. lib. 1. cap. 1. t. i. p. 970. Moshem. in Cudw. cap. 1. § 45. Not. S.

[r] Ap. Plat. de Leg. lib. 10. t. ii. p. 901. Ap. Aristot. de Mundo, cap. 6. t. i. p. 611. Eurip. ap. Plut. de Reip. Ger. t. ii. 811.

[s] Plat. de Leg. lib. 10. t. ii. p. 903.

inclinations? Why have they received those rights which lead them astray—that desire to attain to the knowledge of their Maker—those ideas of good—that most fatal, if it be not the most noble of all gifts, the propensity to commiserate the woes of their fellow-creatures? When we consider these various privileges by which they are essentially characterised, ought we not to conclude that God, from views which it is not permitted us to penetrate, has intended to subject to the most rigid trials the power which we possess of deliberating and choosing? Yes; if there be virtues on earth, there is justice in heaven. He who pays not a tribute to the law, owes to the law a satisfaction.[t] Man begins his life in this world, and continues it in an abode where innocence receives the reward of its sufferings, and where the guilty expiate their crimes till they are purified from their pollution.

Thus, Demophon, do our sages justify Providence. They acknowledge no other evil to which we are exposed than vice; and know no other explanation of the difficulty it occasions, than a futurity in which all things shall be restored to order. To ask, at present, why God has not prevented evil in its origin, is to ask why he has made the universe according to his views, and not according to ours.

[t] Plat. de Leg. lib. 10. p. 905.

DEMOPHON.

Religion is only an absurd mixture of mean ideas and minute ceremonies. As if there were not tyrants enough on earth, you have filled with them the heavens. You surround me with inspectors jealous of each other, eager to obtain my presents, and to whom I can only offer the homage of a servile fear. The worship which they require is only a shameful traffic; they bestow on you riches, and you give them victims.[u] Man, when debased by superstition, is the vilest of slaves. Your philosophers themselves have not insisted on the necessity of acquiring virtue before we present ourselves before the Divine Being, or of requesting it of him in our prayers.[x]

PHILOCLES.

I have already said that our public worship is grossly disfigured, and that my design was simply to explain to you the relations which exist between man and the Divinity. Retain your doubts of these relations, if you are so blind as not to discern them; but say not that we degrade our souls when we separate them from the mass of beings, assign to them the most illustrious of origins and destinies, and establish between them and the Supreme Being an intercourse of benefits and gratitude.

[u] Plat. in Eutyphr. t. i. p. 14. C.
[x] Bayle, Contin. des Pensées, t. iii. § 51. 54, &c.

Do you wish for a pure and celestial morality which may exalt your mind and sentiments? study the doctrine and conduct of Socrates, who only beheld in his condemnation, imprisonment, and death, the decrees of an infinitely wise Being, and did not even deign to complain of the injustice of his enemies.

At the same time contemplate with Pythagoras the laws of universal harmony,[y] and incessantly have before your eyes the regularity in the distribution of the different worlds, and the disposition of the heavenly bodies; the concurrence of all wills in a wisely-governed republic, and of all the passions and emotions in a virtuous soul; all beings labouring in concert for the maintenance of order, and order preserving the universe and its minutest parts; a God the author of this sublime plan, and men destined by their virtues to be subservient to him, and cooperate with him in his great design. Never did system display more genius, or give a more exalted idea of the grandeur and dignity of man.

Permit me still to proceed: since you attack our philosophers, it is my duty so defend them. The youth Lysis is instructed in their opinions, if I may judge from the preceptors who have

[y] Theag. ap. Stob. serm. 1. p. 11. Criton. ibid. serm. 3. p. 43. Polus. ibid. serm. 9. p. 105. Diotog. ibid. serm. 46. p. 330. Hippodam. ib. serm. 101. p. 555. Ocell. ib. Eclog. Phys. lib. 1, p. 32.

had the care of his education. I will interrogate him on the different articles which have been the subject of this conversation, and you shall hear his answers. You will thus obtain a succinct view of the whole of our doctrine; and be enabled to judge whether reason, left to itself, could possibly have conceived a system more worthy of the Divine Being, or of greater utility to mankind.*

PHILOCLES.

Tell me, Lysis, who formed the world?

LYSIS.

God.[z]

PHILOCLES.

How did he form it?

LYSIS.

By an effect of his goodness.[a]

PHILOCLES.

What is God?

LYSIS.

That which has neither beginning nor end:[b] the eternal,[c] necessary, immutable, and intelligent Being.[d]

* See note II. at the end of the volume.

[z] Tim. Locr. de Anim. Mund. ap. Plat. t. iii. p. 94. Plat. in Tim. ibid. p 30, &c. Id. ap. Cicer. de Nat. Deor. lib. 1. cap. 8. t. ii. p. 403.

[a] Plat. ibid. p. 29. E.

[b] Thal. ap. Diog. Laert. lib. 1. § 36.

[c] Tim. Locr. de Anim. Mund. ap. Plat. t. iii. p. 96.

[d] Aristot. de Nat. Auscult. lib. 8. cap. 6. t. i. p. 416; cap. 7. p. 418; cap. 15. p. 430. Id. Metaphys. lib. 14. cap. 7. p. 1010.

PHILOCLES.

Can we attain to the knowledge of his essence?

LYSIS.

His essence is incomprehensible and ineffable,[e] but he speaks distinctly by his works;[f] and his language bears the character of great truths, because it is intelligible to the whole world: a more refulgent light would be useless to us, and doubtless would neither accord with his plan nor our weakness. Who, in fact, can say but the impatience we feel to elevate ourselves to him may be a presage of the destiny that awaits us? And if indeed it be true, as has been said, that he is ineffably happy in the sole contemplation of his perfection,[g] to desire to know him is to desire to partake in his happiness.

PHILOCLES.

Does his providence extend to all nature?

LYSIS.

Even to the most minute objects.[h]

PHILOCLES.

Can we conceal our actions from his sight?

[e] Plat. in Tim. t. iii. p. 28.
[f] Onat. ap. Stob. Eclog. Phys. lib. 1. p. 4.
[g] Aristot. de Mor. lib. 10. cap. 8. t. ii. p. 139. E. Id. de Rep. lib. 7. cap. 1. Ibid. p. 425. E.
[h] Plat. de Leg. lib. 10. t. ii. p. 900. C. Theolog. Payenn. t. i. p. 190.

LYSIS.

No, nor even our thoughts.[i]

PHILOCLES.

Is God the author of evil?

LYSIS.

The good Being can only be the cause of good.[k]

PHILOCLES.

What are your relations to him?

LYSIS.

I am his work, I appertain to him, and his care watches over me.[l]

PHILOCLES.

What is the worship which is suitable to him?

LYSIS.

That which the laws of our country have established, human wisdom being unable to arrive at any positive knowledge on this subject.[m]

PHILOCLES.

Is it sufficient to honour him by sacrifices and pompous ceremonies?

LYSIS.

No.

[i] Epicharm. ap. Clem. Alex. Strom. lib. 5. p. 708. Æschyl. ap. Theophil. ad Autolic. lib. 2. § 54. Eurip. ap. Stob. Eclog. Phys. cap. 7. p. 8. Thal. ap. Laërt. lib. 1. § 36.

[k] Plat. in Tim. t. iii. p. 30. A. Id. de Rep. lib. 2. t. ii. p. 379. D.

[l] Id. in Phædon. t. i. p. 62. D.

[m] Plat. in Epinom. t. ii. p. 985. D.

PHILOCLES.

What more is necessary?

LYSIS.

Purity of heart;[n] his favour is sooner to be obtained by virtue than by offerings;[o] and as there can be no communication between him and injustice,[p] some have believed that we ought to force from the altars the guilty wretches who have there taken refuge.[q]

PHILOCLES.

Is this doctrine, which is taught by the philosophers, acknowledged also by the priests?

LYSIS.

They have caused it to be engraven on the gate of the temple of Epidaurus, ENTRANCE INTO THESE PLACES, saith the inscription, IS PERMITTED ONLY TO PURE SOULS.[r] It is loudly declared in our holy ceremonies; in which when the priest has said, *Who are those who are here assembled?* the multitude reply, *Good and virtuous people.*[s]

PHILOCLES.

Have your prayers for their object the goods of this world?

[n] Zaleuc. ap. Stob. p. 279. Plut. in Alcib. 2. t. ii. p. 149. E. Isocr. ad Nicocl. t. i. p. 61.

[o] Zaleuc. ap. Diod. Sic. lib. 12. p. 34. et ap. Stob. p. 279. Xenoph. Memor. lib. 1. p. 722.

[p] Charond. ap. Stob. serm. 42. p. 289.

[q] Eurip. ap. Stob. serm. 44. p. 307.

[r] Clem. Alex. Strom. lib. 5. p. 652.

[s] Aristoph. in Pac. v. 435 et 967.

LYSIS.

No; I know not but it may be hurtful: and I should fear lest the Deity, offended at the indiscretion of my petitions, should grant my request.[t]

PHILOCLES.

What then do you ask of him?

LYSIS.

To protect me against my passions;[u] to grant me true beauty, which is that of the soul,[x] and the knowledge and virtue of which I have need;[y] to bestow on me the power to refrain from committing any injustice; and, especially, the courage to endure, when necessary, the injustice of others.[z]

PHILOCLES.

What ought we to do to render ourselves agreeable to the Deity?

LYSIS.

To remember that we are ever in his presence,[a] to undertake nothing without imploring his assistance,[b] to aspire in some degree to resemble him by justice and sanctity,[c] to refer to

[t] Plat. in Alcib. 2. t. ii. p. 138, &c.
[u] Zaleuc. ap. Stob. serm. 42. p. 279.
[x] Plat. in Phæd. t. iii. p. 279. Id. in Alcib. 2. t. ii. p. 148. Clem. Alex. Strom. lib. 5. p. 705.
[y] Plat. in Men. t. ii. p. 100; ap. eund. de Virt. t. iii. p. 379.
[z] Plut. Instit. Lacon. t. ii. p. 239. A.
[a] Xenoph. Memor. lib. 1. p. 728.
[b] Charond. ap. Stob. serm. 42. p. 289. Plat. in Tim. t. iii. p. 27. et 48. Id. de Leg. lib. 4. t. ii. p. 712. Id. Epist. 8. t. iii. p. 352. E.
[c] Plat. in Theæt. t. i. p. 176. B. Aur. Carm. vers. ult.

him all our actions,[d] to fulfil punctually the duties of our condition, and to consider as the first of them all that of being useful to mankind;[e] for the more good we do, the more we merit to be ranked among the number of his children and his friends.[f]

PHILOCLES.

May we obtain happiness by observing these precepts?

LYSIS.

Doubtless; since happiness consists in wisdom, and wisdom in the knowledge of God.[g]

PHILOCLES.

But this knowledge must be very imperfect.

LYSIS.

And therefore we can only enjoy perfect happiness in another life.[h]

PHILOCLES.

Is it true that, after our death, our souls shall appear in the Field of Truth, and render an account of their conduct to inexorable judges? and that afterward some, conveyed into plea-

[d] Bias ap. Laërt. lib. 1. § 88. Bruck. Histor. Philos. t. i. p. 1072.

[e] Xenoph. Memor. lib. 3. p. 780.

[f] Plat. de Rep. lib. 10. t. ii. p. 612. E. Id. de Leg. lib. 4. p. 716. D. Alexand. ap. Plut. t. i. p. 681. A.

[g] Theag. ap. Stob. serm. 1. p. 11. lin. 50. Archyt. ibid. p. 15. Plat. Theæt. t. i. p. 176; in Euthyd. p. 280. Id. Epist. 8. t. iii. p. 354. T. Id. ap. Augustin. de Civit. Dei, lib. 8. cap. 9.

[h] Plat. in Epinom. t. ii. p. 992.

sant meadows, shall there enjoy a tranquil existence in the midst of festivals and music; while others shall be cast by the Furies into Tartarus, where they shall undergo at once the torments of flames, and the cruelty of devouring beasts?[i]

LYSIS.

I know not.

PHILOCLES.

May we affirm that both these classes of souls, after having passed at least a thousand years in tortures or in pleasures, shall again enter a mortal body, either among the human race or among other animals, and begin a new life;[k] but that eternal punishments await certain crimes?[l]

LYSIS.

Of this also I am ignorant. The Divine Being has not explained to us the nature of the punishments and rewards appointed after death. All that I affirm, from the ideas which we have of order and justice, and from the consent of all nations and all ages,[m] is, that every one will be dealt with according to his merits;[n] and that the just man, suddenly passing from the nocturnal day of this life[o] to the pure and resplen-

[i] Axioch. ap. Plat. t. iii. p. 371.
[k] ibid. Virg. Æneid. lib. 6. v. 741.
[l] Plat. ibid. p. 615. Id. in Gorg. t. i. p. 525.
[m] Id. in Gorg. t. i. p. 523. Plut. de Consol. t. ii. p. 120.
[n] Plat. de Leg. lib. 10. t. ii. p. 905.
[o] Id de Rep. lib. 7. t. ii. p. 521.

dent light of a second existence, shall enjoy that unchangeable happiness of which this world only presents the feeble image.[p]

PHILOCLES.

What are our duties towards ourselves?

LYSIS.

To assign to the spiritual part of us the greatest honours,* next to those which we pay to the Divinity; never to pollute it by vices or remorse, sell it to riches, sacrifice it to pleasure; nor ever, on any occasion, to prefer a substance so terrestrial and frail as the body, to a principle whose origin is from heaven, and whose duration is eternal.[q]

PHILOCLES.

What are our duties towards other men?

LYSIS.

They are all contained in this rule: Do not unto others what you would not wish they should do unto you.[r]

PHILOCLES.

But are you not to be pitied, should all these opinions prove mere illusion, and should the soul not survive the body?

LYSIS.

Religion requires not more from her votaries than philosophy. Far from exacting from the

[p] Plat. in Eninom. t. ii. p. 973 et 992.
[q] Id. de Leg. lib. 5. p. 727, &c.
[r] Isocr. in Nicocl. t. i. p. 116.

virtuous man any sacrifice which may excite his regret, she diffuses a secret charm over his duties; and procures him two inestimable advantages—an undisturbed tranquillity during his life, and a delicious hope in the moment of death[s].

[s] Plat. in Phædon. t. i. p. 19 et 114.

CHAP. LXXX.

Continuation of the Library.—Poetry.

I HAD taken with me to the house of Euclid young Lysis, the son of Apollodorus. We entered one of the apartments of the library, which contained only poetical works, and treaties on morals; of the former there was a great variety, but a very small number of the latter. Lysis appeared surprised at this disproportion. A few books, said Euclid, are sufficient to instruct men, but many are necessary for their entertainment. Our duties are limited, but the pleasures of the mind and heart can know no bounds; the Imagination, by which they are nourished, is equally liberal and fruitful; while Reason, poor and sterile, only dispenses to us those feeble lights which are necessary: and, as we act more from sensation than reflection, the talents of the Imagination will always appear to us to have more charms than the counsels of Reason her rival.

This splendid faculty is less employed on what is real than on what is possible, a much more extensive subject than reality. Frequently it even passes the bounds of possibility to indulge in those fictions to which no limits can be

assigned. The voice of Imagination peoples the deserts, bestows life on the most insensible beings, transfers from one object to another the qualities and colours by which they are distinguished, and, by a succession of transformations, hurries us away into the abode of enchantments, into that ideal world in which the poets, forgetting the earth and forgetting themselves, have intercourse only with intelligences of a superior order.

There they gather their verses in the gardens of the Muses;[t] tranquil streams roll for them their waves of milk and honey;[u] Apollo descends from heaven to lend them his lyre;[x] and a divine breath, suddenly extinguishing their reason, throws them into the convulsions of a delirium, and compels them to speak the language of the gods, of whom they are then no more than the organs.[y]

You see, added Euclid, that I borrow the words of Plato. He frequently ridiculed those poets who complain in such frigid language of the fire by which they pretend to be interiorly consumed. But there are among them those who actually feel the influence of that enthusiasm which is called divine inspiration, or poetic fury.[z] Æschylus, Pindar, and all our great poets, were

[t] Plat. in Ion. t. i. p. 534.
[u] Id. ibid.
[x] Pind. Pyth. 1. v. 1.
[y] Plat. in Ion. t. i. p. 534.
[z] Id. in Phæd. t. iii. p. 245. Id. et Democrit. ap Cicer. de Orat. cap. 46. t. i. p. 237.

actuated by it, as their writings will for ever evince. What do I say? Demosthenes in our popular assemblies, and individuals in society, cause us every day to experience its effects. Should you yourself have to paint the transports or the woes of one of those passions which, when at their height, no longer leave the mind its freedom, your eyes, your language, would become alike inflamed and ardent, and the frequent violence of your manner and expression would appear as fits of fury or of madness. Yet would you only have yielded to the voice of Nature.

This ardour, which ought to animate all the productions of the mind, is displayed in poetry[a] with more or less intensity, according as the subject requires more or less emotion, or the author more or less possesses that sublime talent which accommodates itself with facility to the characters of the passions; or that profound sentiment which suddenly enkindles in his heart, and rapidly communicates itself to the feelings of others.[b] These two qualities are not always united. I knew a poet of Syracuse who never made such beautiful verses as when he was transported beyond himself by a violent enthusiasm.[c]

[a] Cicer. Tusculan. lib. 1. cap. 26. t. ii. p. 254. Id. ad Quint. lib. 3. epist. 4. t. ix. p. 87; epist. 5. p. 89.
[b] Aristot. de Poet. cap. 17. t. ii. p. 665. C.
[c] Id. Probl. t. ii. p. 817. C.

Lysis then asked several questions, the purport of which may be gathered from the substance of the answers of Euclid. Poetry, said the latter, has its particular language and style. In the epic poem, and in tragedy, a great action is represented, all the parts of which are connected at the pleasure of the poet, who alters known facts by adding others which may increase the interest; sometimes giving them greater importance by the means of marvellous incidents, and sometimes by the varied charms of diction, or the beauty of the thoughts and sentiments. Frequently the fable, that is to say the manner of disposing the action,[d] costs more labour, or does more honour, to the poet, than even the composition of the verses.[e]

The other kinds of poetry do not require from the writer so artificial a construction; but he ought always to display a species of invention, to animate whatever subject he treats with novel fictions, to impart to his readers his own ardour, and never to forget that, according to Simonides,[f] poetry is a speaking picture, and painting a mute poetry.

It hence follows that verse alone cannot constitute a poem. The history of Herodotus put into verse would still be only a history,[g] be-

[d] Aristot. de Poet. cap. 6. t. ii. p. 656. E.
[e] Id. ibid. cap. 9. t. ii. p. 659. E.
[f] Plut. de Aud. Poet. t. ii. p. 17. Voss. de Art. Poet. Nat. p. 6.
[g] Aristot. de Poet. cap. 9. t. ii. p. 659.

cause it would neither contain a fable nor fictions.[h] It also follows that we ought not to enumerate among the productions of poetry the sentences of Theognis, Phocylides, &c. nor even the systems of nature of Parmenides and Empedocles;[i] though the works of the latter sometimes contain splendid descriptions,[k] or ingenious allegories.[l]

I have said that Poetry has a peculiar language. In the compacts which she has entered into with Prose, she has agreed never to appear but with the richest, at least the most elegant, ornaments; and all the colours of Nature are delivered into her hands, with the obligation incessantly to use them, and the hope of pardon should she even sometimes abuse them.

She has added to her empire a number of words interdicted to Prose, and others which she lengthens or shortens by the addition or retrenchment of a letter or syllable. She possesses the power of creating new ones,[m] and the almost exclusive privileges of employing those which are no longer in use, or which are only so in a foreign country;[n] of combining many into one,[o] disposing them in an or-

[h] Plat. in Phædon. t. i. p. 61. B.
[i] Aristot. de Poet. cap. 1. p. 653. Plut. de Aud. Poet. p. 16.
[k] Arist. ap. Diog. Laert. lib. 8. § 57. Emped. ap. Plut. de Vitand. Ære Alien. t. ii. p. 830. Sext. Empir. adv. Logic. lib. 7. p. 396. [l] Sext. Empir. ibid. ibid. p. 392.
[m] Aristot. de Poet. cap. 21. t. ii. p. 669. B.
[n] Id. ibid. p. 668. D. et cap. 22. p. 669. E.
[o] Id. ibid. cap. 20. p. 668. A.

der before unknown,[p] and indulging in those licences which distinguish poetical elocution from ordinary language.

The privileges granted to genius are extended to almost all the instruments which second its operations; and hence the numerous forms of verse, each of which has a peculiar character indicated by nature. That of the heroic is a majectic grandeur; it has therefore been appropriated to the epic poem. The iambic frequently occurs in conversation, and has been successfully employed in dramatic poetry. Other forms are found to be better adapted to songs accompanied with dances,[q]* and are used in odes and hymns. Thus have the poets multiplied the means of diffusing pleasure.

Euclid, as he ended, showed us the works which have appeared at different times under the names of Orpheus, Musæus, Thamyris,[r] Linus, Anthes,[s] Pamphus,[t] Olen,[u] Abaris,[x] Epimenides,[y] &c. Some contain only sacred hymns or plaintive songs; others treat of sacrifices,

[p] Aristot. de Poet. cap. 22. p. 670. C.
[q] Id. ibid. cap. 24. p. 672. B.
* See, concerning the different kinds of Greek verse, Chap. XXVII. of this work.
[r] Plat. de. Rep. lib. 2. t. ii. p. 364. Id. de Leg. lib. 8. t. ii. p. 829. Aristot. de Gener. Animal. lib. 2. cap. 1. t. i. p. 1073.
[s] Heracl. ap. Plut. de Mus. t. ii. p. 1132.
[t] Pausan. lib. 1. p. 92, 94, &c.
[u] Herodot. lib. 4. cap. 35.
[x] Plat. in Charmid. t. ii. p. 158.
[y] Diog. Laert. lib. 1. § 111.

oracles, expiations, and enchantments. In some of these, and especially the Epic Cycle, which is a collection of fabulous traditions whence the tragic writers have frequently taken the subjects of their pieces,[z] are contained the genealogies of the gods, the combat of the Titans, the expedition of the Argonauts, and the wars of Thebes and Troy;[a] these being the principal objects which engaged the attention of men of literature during many ages. As the greater part of these works are not by the authors whose names they bear,* Euclid had not arranged them in any regular order.

Next came the works of Hesiod and Homer. The latter were accompanied by a formidable body of interpreters and commentators.[b] I had read with no small disgust the elucidations of Stesimbrotus and Glaucon;[c] and had been much diverted with the labour employed by Metrodorus of Lampsacus to discover a continued allegory in the Iliad and Odyssey.[d]

After the example of Homer, a great number of poets undertook to celebrate the war of Troy. Among others were Arctinus, Stesi-

[z] Casaub. in Athen. p. 301.
[a] Fabr. Bibl. Græc. lib. 1. cap. 17, &c.
* See note III. at the end of the volume.
[b] Fabr. Bibl. Græc. t. i. p. 330.
[c] Plat. in Ion. t. i. p. 530.
[d] Id. ibid. Titian. adv. Gent. § 37. p. 80.

chorus,[e] Sacadas[f], and Lesches,[g] who began his work by these emphatical words: "*I sing the fortune of Priam, and the famous war. . . .*[h] The same Lesches, in his little Iliad,[i] and Dicæogenes, in his Cypriacs,[k] described all the events of this war. The poems of the Heracleid and the Theseid omit none of the exploits of Hercules and Theseus.[l] These authors never understood the nature of the epic poem. They followed in the train of Homer; and were lost in his rays, as the stars vanish in the splendor of the sun.

Euclid had endeavoured to collect all the tragedies, comedies, and satiric dramas, which within near two hundred years had been represented in the theatres of Greece[m] and Sicily. He possessed about three thousand,[n]* yet his collection was not complete. What an exalted idea must we not hence conceive of the literature of the Greeks, and the fecundity of their genius! I often reckoned more than a hundred pieces which were the production of

[e] Fabr. Bibl. Græc. t. i. p. 9 et 597.
[f] Athen. lib. 13. cap. 9. p. 610. Meurs. Bibl. Græc. cap. 1.
[g] Pausan. lib. 10. cap. 25 p. 860.
[h] Horat. de Art. Poet. v. 137.
[i] Fabr. Bibl. Græc. t. i. p. 280.
[k] Herodot. lib. 2. cap. 117. Aristot. de Poet. cap. 16. t. ii. p. 664; cap. 23. p. 671. Athen. lib. 15. cap. 8. p. 682. Perizon. ad Ælian. Var. Hist. lib. 9. cap. 15.
[l] Aristot. de Poet. cap. 8. t. ii. p. 658.
[m] Æschin. de Fals. Legat. p. 398.
[n] Meurs. Bibl. Græc. et Attic. Fabr. Bibl. Græc. &c.
* See note IV. at the end of the volume.

the same author. Among other singular works which Euclid pointed out to our attention, he showed us the Hippocentaur, a tragedy, in which Chæremon had not long before introduced, contrary to the received practice, all the different kinds of verse.[o] This novelty however did not meet with success.

The Mimi were at first only obscene or satirical farces, which were represented on the stage. Their name was afterwards transferred to little poems which describe particular adventures.[p] They resemble comedy by their subject, but differ from it by their want of a plot, and sometimes by their extreme licentiousness.[q] There are some of them however which abound in a decent and exquisite pleasantry. Among the Mimi which Euclid had collected, I found those of Xenarchus, and those of Sophron of Syracuse.[r] The latter were much admired by Plato, who having received them from Sicily, made the Athenians acquainted with them, and on the day of his death they were found under the pillow of his bed.[s]*

Before the discovery of the dramatic art,

[o] Aristot. de Poet. t. ii. cap. 1. p. 653; cap. 24. p. 672.
[p] Voss. de Inst. Poet. lib. 2. cap. 30. p. 150.
[q] Plut. Sympos. lib. 7. quæst. 8. t. ii. p. 712. Diomed. de Orat. lib. 3. p. 448.
[r] Aristot. de Poet. cap. 1. t. ii. p. 653.
[s] Diog. Laert. lib. 3. § 18. Menag. ibid. p. 146. Voss. ibid. cap. 33. p. 161.
* There seems reason to conjecture that some of the poems called *Mimi* were written in the manner of the tales of La Fontaine.

continued Euclid, those poets to whom Nature had granted refined sensibility, but denied the talents requisite for the epic poem, sometimes pathetically described the calamities of nations, or the misfortunes of an ancient hero; and sometimes deplored the death of a relation or a friend, and by indulging assuaged their grief. Their plaintive songs, almost always accompanied by the flute, were known under the name of Elegies or Lamentations.[t]

The construction of this kind of poetry is regularly irregular: I mean that verses of six and five feet succeed each other alternately.[u] Its style should be simple; for a heart really afflicted aims not to attract our admiration. The expressions should sometimes be ardent, like the cinders which cover a devouring fire, but should not burst forth into the exclamations and imprecations of despair. Nothing more effectually moves compassion than perfect gentleness in the extremity of suffering. Would you wish for the model of an elegy equally concise and affecting, you may find it in Euripides. Andromache, brought into Greece, throws herself at the feet of the statue of Thetis, the mother of Achilles. She does not complain of that hero; but, at the remembrance of the fatal day on which she saw Hector dragged

[t] Procl. Chrestom. ap. Phot. Biblioth. p. 984. Voss. de Instit. Poet. lib. 3. cap. 11. p. 49. Mem. de l'Acad. des Bell. Lettr. t. vi. Hist. p. 277; t. vii. Mem. p. 337.
[u] Horat. de Art. Poet. v. 75.

round the walls of Troy, her eyes overflow with tears. She accuses Helen as the cause of all her woes; she recals to mind the cruel persecutions of Hermione; and, after having a second time pronounced the name of her husband, pours forth her tears in still more copious streams.[x]

The elegy may sooth our sorrows when we are in misfortune, but it ought to inspire us with courage when we are on the point of being attacked by calamity. It then assumes a more nervous tone; and, employing the most forcible images, compels us to blush at our cowardice, and envy the tears shed at the funeral of the hero who had sacrificed his life in the service of his country.

Thus was it that Tyrtæus revived the drooping ardour of the Spartans,[y] and Callinus infused new vigour into the inhabitants of Ephesus.[z] Here are their elegies, and also the poem entitled Salamis, which Solon composed to engage the Athenians to retake the island of that name.[a]

Wearied at length with lamenting the too real calamities of humanity, the elegiac poets applied themselves to paint the gentler woes of Love;[b] and many of them have thus acquired a celebrity which they have reflected on their

[x] Eurip. in Androm. v. 103.
[y] Stob. serm. 49. p. 353.
[z] Id. ibid. p. 355.
[a] Plut. in Sol. t. i. p. 82.
[b] Horat. de Art. Poet. v. 76.

mistresses. The charms of Nanno were sung by Nimnermus of Colophon, who is ranked among the most eminent of our poets;[c] and the beautiful Battis is daily celebrated by Philetas of Cos,[d] who, though yet young, has deservedly acquired a great reputation. It is said that his body is so wasted and feeble, that, to enable himself to withstand the violence of the wind, he is obliged to fasten plates of lead to his shoes.[e] The inhabitants of Cos, elated with the honour his poetical fame has reflected on his country, have erected to him, under a plane tree, a statue of bronze.[f]

I chanced to lay my hand on a volume entitled *The Lydian.* That work, said Euclid, is by Antimachus of Colophon, who lived in the last century,[g] and who is likewise the author of the well known poem of the Thebaid.[h] He was violently enamoured of the beautiful Chryseis, whom he followed into Lydia, of which country she was a native, and where she died in his arms. On his return home, he could find no other consolation for his affliction than

[c] Chamœl. ap. Athen. lib. 13. cap. 3. p. 620. Strab. lib. 14. p. 633 et 643. Suid. in Μίμνερ. Horat. lib. 2. epist. 2. v. 101. Propert. lib. 1. eleg. 9. v. 11. Gyrald. de Poet. Hist. Dialog. 3. p. 161.

[d] Hermesian. ap. Athen. lib. 13. cap. 8. p. 598.

[e] Athen. lib. 12. cap. 13. p. 552. Ælian. Var. Hist. lib. 9. cap. 14; lib. 10. cap. 6. Suid. in Φιλητ.

[f] Hermesian. ibid.

[g] Schol. Pind. Pyth. 4. v. 398. Schol. Apoll. Rhod. lib. 1. v. 1289; lib. 2. v. 297, &c.

[h] Athen. lib. 11. p. 468, 475, et 482.

to perpetuate it in his writings, and to give to this elegy the name which it bears.[i]

I am acquainted with the Thebaid, answered I. Though the disposition of that poem be not happy,[k] and we meet with in it, from time to time, verses of Homer transcribed almost word for word,[l] I nevertheless allow that the author, in many respects, merits praise. Yet the inflation,[m] harshness, and I will venture to say, dryness, of the style,[n] make me presume that the writer did not possess sufficient elegance of mind, or sensibility of heart,[o] to interest us in the death of Chryseis. But I will examine whether my conjecture be well founded. I therefore read the *Lydian*, while Euclid showed to Lysis the elegies of Archilochus, Simonides, Clonas, Ion,[p] &c. When I had ended the perusal of it—I perceive, said I, that I was not mistaken; Antimachus has arrayed his grief in pompous ornaments. Without perceiving that he has already found consolation who seeks it in examples, he compares his woes to the sufferings of the ancient heroes of Greece,[q] and prolixly describes the pain-

i Hermesian. ap. Athen. lib. 13. p. 598. Plut. de Consol. t. ii. p. 106.

k Quintil. lib. 10. cap. 1. p. 629.

l Porphyr. ap. Euseb. Præp. Evang. lib. 10. p. 467.

m Catull. de Cinn. et Volus. carm. lxxxvii.

n Dionys. Halic. de Compos. Verb. t. v. p. 150. Id. de Cens. Vet. Script. cap. 2. p. 419.

o Quintil. ibid.

p Mem. de l'Acad. des Bell. Lettr. t. vii. p. 352.

q Plut. de Consol. t. ii. p. 106.

ful labours of the Argonauts in their expedition.[r]

Archilochus, said Lysis, believed that he had found a more happy termination to his griefs in wine. His brother-in-law had perished at sea; and, in some verses which the poet composed on the occasion, after having expressed some regret for his death, he soon hastens to calm his grief: For in truth, says he, my tears cannot restore him to life, nor will our sports and pleasures in the least increase the rigour of his fate.[s]

Euclid made us observe that the mixture of verses of six feet with those of five was formerly only used in the elegy, properly so called; but that it was afterwards employed in different kinds of poetry. While he was producing some examples,[t] he received a book which he had expected a long time. This was the Iliad in elegiac verse; that is to say, to each line of Homer the writer had added a shorter verse after his fashion. The name of this author was Pigres; he was brother to the late queen of Caria—Artemisia, the wife of Mausolus;[u] which, however, had not prevented him from producing the most extravagant and wretched work that perhaps exists.

[r] Schol. Pind. Pyth. 4. v. 398. Schol. Apoll. Rhod. lib. 1. v. 1289.; lib. 3. v. 409; lib. 4. v. 259, &c.
[s] Plut. de Aud. Poet. t. ii. p. 33.
[t] Mem. de l'Acad. des Bell. Lettr. t. vii. p. 383.
[u] Suid. in Πιγρ.

Several shelves were filled with hymns to the gods, odes in honour of the victors in the various games of Greece, eclogues, songs, and a number of fugitive pieces.

The eclogue, said Euclid, paints the pleasures of the pastoral life, and exhibits to us shepherds seated on the turf, on the banks of a stream, on the brow of a hill, or beneath the shade of an ancient tree, who sometimes tune their pipes to the murmurs of the waters or the zephyrs; and sometimes sing their loves, their innocent disputes, their flocks, and the enchanting objects by which they are surrounded.

This kind of poetry has not made any progress among us. We must seek for its origin in Sicily.[x] There, at least as we have heard, between mountains crowned with lofty oaks, a valley extends in which Nature has lavished her treasures; and where, in the midst of a laurel grove,[y] was born the shepherd Daphnis, on whom the gods emulously bestowed their favours. The Nymphs nursed him in his infancy; he received from Venus grace and beauty, and from Mercury persuasive eloquence; Pan directed his fingers on the flute with seven pipes; and the Muses modulated the accents of his harmonious voice. Soon collecting around him the shepherds of the district, he taught them to know and prize

[x] Diod. Sic. lib. 4. p. 283.

[y] Id. ibid.

the happiness of the pastoral life. The reeds were converted into instruments of music. The echoes, animated by their sound, repeated on every side the accents of tranquil and durable happiness. Daphnis did not long enjoy the benefits of which he had been the author; he died in the prime of his years, the victim of love;[z] but even unto our time[a] his pupils have never ceased to celebrate his name, and to deplore the woes which terminated his life.[b] The pastoral poem, of which it is said he first conceived the idea, was afterwards brought to perfection by two Sicilian poets, Stesichorus of Himera, and Diomus of Syracuse.[c]

I can easily imagine, said Lysis, that this species of poem must present us with pleasing landscapes; but surely the ignoble figures which are introduced in them must strangely detract from their beauty. In what manner can we be interested by rude shepherds, occupied in their mean employments? There was a time, answered Euclid, when the care of flocks was not confided to slaves, but the owners took this employment on themselves, because no other riches were then known. This fact is attested by tradition, which teaches us that men

[z] Voss. de Inst. Poet. lib. 3. cap. 8. Mem. de l'Acad. des Bell. Lettr. t. v. Hist. p. 85; t. vi. Mem. p. 459.

[a] Diod. Sic. lib. 4. p. 283.

[b] Ælian. Var. Hist. lib. 10. cap. 18. Theocr. Idyll. 1.

[c] Ælian. ibid. Athen. lib. 14. cap. 3. p. 619.

were shepherds before they were husbandmen: it is also proved by the descriptions of the poets; who, notwithstanding the licences in which they may indulge, have often preserved to us a faithful transcript of ancient manners.[d] The shepherd Endymion was beloved by Diana; Paris watched on Mount Ida the flocks of his father Priam, king of Troy; and Apollo kept those of king Admetus.

A poet may therefore, without offending against the rules of propriety, carry us back to remote ages, and conduct us into those retreats where such individuals as had received from their fathers a fortune proportionate to their wants, passed their peaceful days in harmless sports; and protracted, if I may so speak, their infancy to the end of their lives.

He may bestow on his characters an emulation that shall give activity to their minds. They shall feel more than they shall think. Their language shall be always simple, natural, figurative, and more or less elevated, according to the difference of conditions, which in the pastoral life was governed by the nature of possessions; in the first class of which were placed cows, and next to these sheep, goats, and hogs.[e] But as the poet ought only to attribute to his shepherds mild passions and slight vices, he can only

[d] Plat. de Leg. t. ii. p. 682.
[e] Mem. de l'Acad. des Bell. Lettr. t. iv. p. 534.

present us with a small number of scenes; and the spectators will become disgusted with a uniformity equally fatiguing with a sea continually calm, and a sky constantly serene.

From the want of motion and variety, the eclogue can never be so pleasing to our taste as that poetry in which the heart displays itself in the moment of pleasure or of pain. I mean to speak of songs, with the different kinds of which you are acquainted. I have divided them into two classes. The first contains the songs of the table,[f] and the other those which are peculiar to certain professions and occupations; such as the songs of reapers, vintagers, millers, workers in wool, weavers, nurses, &c.[g]

The intoxication of wine, love, joy, or patriotism, characterises the former. They require a peculiar talent, which renders precepts unnecessary to those who have received it from Nature, and to those who have not they would be useless. Pindar has composed drinking songs;[h] but those of Anacreon and Alcæus will always be sung. In the second class of songs, the recital of labours is softened by the recollection of certain circumstances, or the intimation of the advantages which they procure. I once heard a soldier, when half intoxicated, sing a military

[f] Mem. de l'Acad. des Bell. Lettr. t. ix. p. 320.
[g] Ibid. p. 347.
[h] Athen. lib. 10. cap. 7. p. 427. Suid. in Πινδ.

song, of which I rather remember the sense than the words :—"A spear, a sword, and a buckler, compose all my treasure; yet I possess fields, harvests, and wine. I have seen men prostrate at my feet who called me their sovereign and their master; for they had no spear, sword, nor buckler."[1]

What a progress may we not expect poetry to make in a country in which Nature, and the institutions of each city and state, incessantly incite lively and brilliant imaginations to display their powers with profusion! For it is not only to those poets who have been successful in the epopœia and the dramatic art that the Greeks have erected statues, and rendered the still more valuable homage of rational esteem; illustrious honours are reserved for those who have excelled in any of the different kinds of lyric poetry. There is not a city which in the course of the year does not celebrate a number of festivals in honour of the gods; nor any festival which is not solemnised with new hymns, sung in the presence of all the inhabitants, and by chorusses of youths taken from the principal families. What a motive for emulation is here offered to the poet! and how distinguished is the honour he receives, when, by celebrating the victories of the athletæ, he himself merits the gratitude of their country! Let us transport him to a more

[1] Athen. lib. 15. cap. 15. p. 695.

illustrious theatre, and imagine him appointed to conclude by his songs the festivals of Olympia, or the other great solemnities of Greece. What must he feel when twenty or thirty thousand spectators, enchanted with his harmonious numbers, rend the skies with shouts of admiration and joy? No! the greatest potentate on earth could never bestow on genius a reward of such inestimable value.

Hence arises that distinction which, among us, the poets who contribute to the embellishment of our festivals enjoy, especially when they preserve in their compositions the peculiar character of the divinity whom they celebrate. For, relatively to its object, each species of song or hymn should be distinguished by a particular style and kind of music: if it is addressed to the sovereign of the gods, it should be grave and majestic; if to the muses, it should be expressed in the softest and most harmonious sounds. The ancients punctually observed this just proportion; but the moderns, who believe themselves to be wiser than their ancestors, because in some things they have attained to a little more knowledge, have not been ashamed to neglect it.[k]—I have remarked, subjoined I, this conformity in your most trivial customs, when they may be traced back to a certain antiquity;

[k] Plat. de Leg. lib. 3. t. ii. p. 700. Plut. de Mus. t. ii. p. 1133. Lettr. sur la Musique, par M. l'Abbè Arnaud, p. 16.

and I have admired your first legislators, who early perceived that it was better to enchain your liberty by forms than by restraint. I have even observed, in studying the origin of nations, that the empire of customs and rites has every where preceded that of laws. Customs are like guides who lead us by the hand through paths which are frequently trodden; while the laws are like those maps in which the roads are marked out by a single stroke, without any regard to their windings.

I shall not read to you, resumed Euclid, the tiresome list of all the authors who have succeeded in lyric poetry; but I will name to you the principal. These are Stesichorus, Ibycus, Alcæus, Alcman, Simonides, Bacchylides, Anacreon, and Pindar. Several of the female sex have also cultivated a species of writing so susceptible of graces; and among these are distinguished Sappho, Erinna, Telesilla, Praxilla, Myrtis, and Corinna.[l]

Before I proceed any farther, I ought to speak to you of a kind of poem in which that enthusiasm of which we have spoken is frequently displayed: I mean hymns in honour of Bacchus, known by the name of Dithyrambics. Both the writer and singer of them should be under the influence of a kind of delirium;[m] for they

[l] Voss de Inst. Poet. lib. 3. cap. 15. p. 80.
[m] Plat. in Ion. t. i. p. 534. Id. de Leg. lib. 3. t. ii. p. 700.

are appropriated to direct certain animated and violent dances which are most frequently performed in a round.[n]

This species of poem is easily known by peculiar properties which distinguish it from every other.[o] To pourtray at once the qualities and relations of an object, it is frequently permitted to combine several words into one; which licence sometimes gives birth to words of such length and intricacy as to fatigue the ear, but so sonorous as to agitate the imagination.[p] Metaphors, which seem to have no relation, succeed without following each other. The author, who proceeds only by impetuous starts, discerns, but neglects to mark, the connection of his ideas. Sometimes he departs from every rule of art; and sometimes employs the different measures of verse, and the various kinds of modulation.[q]

Whilst under favour of these licences the man of genius displays to our eyes the immense riches of poetry, his feeble imitators discover to us its empty ostentation. Without animation and without interest, and becoming obscure while they labour to appear profound, they dif-

[n] Procl. Chrestom. ap. Phot. Bibl. p. 985. Pind. in Olymp. 13. v. 25. Schol. Aristoph. in Av. v. 1403.

[o] Schmidt. de Dithyr. ad calc. edit. Pind. p. 251. Mem. de l' Acad. des Bell. Lettr. t. x. p. 307.

[p] Aristoph. in Pac. v. 831. Schol. ibid. Aristot. Rhet. lib. 3. cap. 3. t. ii. p. 587. E. Suid. in Διθυϱ et in 'Ενδιαεϱ.

[q] Dionys. Halic. de Compos. Verbor. § 19. t. v. p. 131

fuse over common ideas colours that are still more common. The greater part, from the beginning of their pieces, seek to dazzle us by the magnificence of images drawn from meteors and the celestial phænomena.[r] Hence that pleasantry of Aristophanes, who in one of his comedies introduces a man whom he supposes to have lately come down from the heavens. He is asked what he saw there: to which question he replies:—"Two or three dithyrambic poets running about among the winds and clouds, to collect vapours and whirlwinds, of which to make their prologues."[s] He elsewhere compares the expressions of these poets to air-bubbles, which when they are pierced burst with a loud crack.[t]

Here also we see the power of certain conventions. The same poet who, when he celebrates Apollo, soothes his mind to tranquil harmony, agitates his soul with violence when he prepares to sing the praises of Bacchus; and if his imagination be slow to imbibe the poetic flame, he adds to it new heat by the immoderate use of wine.[u] Struck with this liquor as with a thunderbolt, said Archilochus, I triumphantly begin my career.[x]

[r] Suid. in Διθυρ.
[s] Aristoph. in Av. v. 1383. Schol. ibid. Id. in Pac. v. 829. Schol. ibid. Flor. Christian. ibid. v 177.
[t] Aristoph. in Ran. v. 251. Schol. ibid. Voss. de Instit. Poet. lib. 3. cap. 16. p. 88.
[u] Philoch. et. Epicharm. ap. Athen. lib. 14. cap. 6. p. 628.
[x] Archil. ap. Athen. lib. 14. cap. 6. p. 628.

Euclid had collected the dithyrambics of the latter poet,[y] and those of Arion,[z] Lasus,[a] Pindar,[b] Melanippides,[c] Philoxenus,[d] Timotheus, Telestes, Polyides,[e] Ion,[f] and many others, the greater number of whom have lived in our time. For this kind of poetry, which tends to the sublime has a peculiar charm for poets whose abilities do not exceed mediocrity; and as every individual now endeavours to raise himself above his actual condition in life, every author, in like manner, wishes to elevate his style above his real powers.

I afterwards saw a collection of impromptus,[g] enigmas, acrostics, and all sorts of *griphi.*[h]* In some of the last pages, I observed the figures of an egg, an altar, a two-edged ax, and the wings of love. On examining them more closely, I perceived they were pieces of poetry, composed of verses of such different lengths as to pour-

[y] Athen. lib. 14. cap. 6. p. 628.

[z] Herodot. lib. 1. cap. 23. Suid. in Ἀρίων.

[a] Clem. Alex. Strom. lib. 1. p. 365. Ælian. Hist. Animal. lib. 7. cap. 47.

[b] Strab. lib. 9. p. 404. Dionys. Halic. de Compos. Verb. p. 152. Suid. in Πίνδ.

[c] Xenoph. Memor. lib. 1. p. 725.

[d] Dionys. Halic. ibid. p. 132. Suid. in Φιλόξεν.

[e] Diod. Sic. lib. 14. p. 273.

[f] Aristoph. in Pac. v. 835. Schol. ibid.

[g] Simon. ap. Athen. lib. 3. cap. 35. p. 125.

[h] Call. ap. Athen. lib. 10. cap. 20. p. 453. Thes. Epist. Lacrozian. t. iii. p. 257.

* A kind of riddles *(logogriphes)*. See note V. at the end of the volume.

tray various objects. In the egg, for example, the two first verses were of three syllables each, and the following continually lengthened till they came to a certain measure; from which they decreased in the same proportion, till they ended, as they had begun, in two verses of three syllables.[1] Simmias of Rhodes had enriched literature with these productions equally puerile and laborious.

Lysis, who was passionately enamoured of poetry, was constantly in fear lest it should be classed among the number of frivolous amusements; and having perceived that Euclid had more than once declared that a poet ought not to flatter himself that he shall be able to obtain success when he possesses not the talents requisite to please, he exclaimed, in a moment of impatience—It is poetry which has civilized mankind, which instructed my childhood, which tempers the severity of precepts, which renders virtue more amiable by bestowing on her new graces, which elevates my soul in the epic poem, inspires me with tenderness at the theatre, fills me with a holy awe in our sacred ceremonies, invites to joy during our repasts, and animates my courage in presence of the enemy; and, even though the fictions of poetry should be confined to calming the unquiet activity of our imagination, must not that be a real

[1] Salæas. ad Dosiad. aras; Simmim ovum, &c. p. 183;

good which procures us some innocent pleasures amid the multitude of evils of which I incessantly hear so many complaints?

Euclid smiled at this sudden transport; and, still more to excite it, replied—I know that Plato superintended a part of your education: can you have forgotten that he considered poetical fictions as false and dangerous pictures, which, by degrading the gods and heroes, only present phantoms of virtue to our imitation?[k]

If it were possible that I should forget Plato, replied Lysis, his writings would soon again recal him to my memory; but I must confess that I sometimes believe I am convinced by the strength of his reasoning, when I am only captivated by the charms of his poetical style. At other times, when I see him employing against imagination the weapons which he has borrowed from it, I am tempted to accuse him of ingratitude and perfidy. Do not you believe, said he to me, that the first and principal object of the poets is to instruct us in our duties by the allurement of pleasure? I answered—Since I have lived among enlightened men, and studied the conduct of those who aspire to celebrity, I only examine what is the secondary motive of their actions, for the first is almost always either interest or vanity. But, without entering into

[k] Plat. de Rep. lib. 3. t. ii. p. 387, &c. Id. ibid. lib. 10. p. 599. &c.

these discussions, I will tell you simply what I think:—Poets wish to please;[1] and poetry may be useful.

[1] Aristot. de Poet. cap. 9. t. ii. p. 659; cap. 14. p. 662. D. Voss. de Art. Poet. Nat. cap. 8. p. 42.

CHAP. LXXXI.

Continuation of the Library.—Morals.

THE science of morals, said Euclid, was formerly only a series of maxims. Pythagoras and his first disciples, ever attentive to ascend to the causes of things, founded morality on principles too much elevated above vulgar minds:[m] it then became a science; and man was known, at least as much as it was possible for him to be; but he was so no longer, when the sophists extended their doubts over the truths of greatest utility. Socrates, persuaded that we were created rather to act than to think, attached himself less to theory than to practice. He rejected abstracted notions; and, under this point of view, it may be said that he caused philosophy to descend to earth.[n] His disciples explained his doctrine; and introduced into it ideas so sublime, that they caused morality again to ascend to heaven. The school of Pythagoras judged it proper sometimes to lay aside its mysterious language, to instruct us concerning our passions,

[m] Aristot. Magn. Moral. lib. 1. cap. 1. t. ii. p. 145.
[n] Cicer. Tuscul. cap. 4. t. ii. p. 362.

and other duties. This was done with success by Theages, Metopus, and Archytas.[o]

I found different treatises by these authors placed before the books which Aristotle has written on manners. When speaking of the education of the Athenians, I have endeavoured to explain the doctrine of the latter, which is perfectly similar to that of the former. I shall now proceed to give some observations which Euclid had derived from the various works which he had collected.

The word *virtue* originally only signified strength and vigour of body:[p] in which sense Homer has said the *virtue* of a horse,[q] and we still say the *virtue* of a piece of ground.[r] In process of time this word was employed to denote whatever is most valuable in an object.

It is at present used to signify the qualities of the mind, and more frequently those of the heart.[s]

Man in solitude can have only two sentiments, desire and fear; and all his motions must be reducible to pursuit or flight.[t] In society these two sentiments may be exercised on a great number of objects, and divided into several species; and hence arise ambition, hatred, and

[o] Stob. passim.
[p] Homer. Iliad. lib. 15. v. 642.
[q] Id. ibid. lib. 23. v. 374.
[r] Thucyd. lib. 1. cap. 2.
[s] Aristot. Eudem. lib. 2. cap. 1. t. ii. p. 202.
[t] Id. de Anima, lib. 3. cap. 10. t. i. p. 657. D.

the other emotions by which the human mind is agitated. But though Nature originally bestowed on man desire and fear only for his own preservation, it is now required of him that all his passions should concur to the preservation of others as well as of himself; and when, under the guidance of sound reason, they produce this happy effect, they become virtues.

Of these, four principal ones are distinguished—fortitude, justice, prudence, and temperance.[u] This division, with which every person is acquainted, argues great knowledge and discernment in those by whom it was first made. The two former, more esteemed, because they are of more general utility, tend to the maintenance of society; fortitude during war, and justice during peace.[x] The two others tend to our particular utility. In a climate in which the imagination is so lively, and the passions are so ardent, prudence ought to be esteemed the first quality of the mind, and temperance the first of the heart.

Lysis now asked whether the philosophers were not divided on certain points in morals. Sometimes, replied Euclid;—the following are examples:

It is established as a principle, that an action, to be virtuous or vicious, must be voluntary: it

[u] Archyt. ap. Stob. serm. 1. p. 14. Plat. de Leg. lib. 12. t. ii. p. 964. B.

[x] Aristot. Rhet. lib. 1. cap. 9. t. ii. p. 531. A.

has therefore since been made a question how far we act without constraint. Some authors excuse the crimes occasioned by love and anger; because, according to them, these passions are stronger than we are.[y] They might cite in favour of their opinion the extraordinary decision pronounced in one of our courts of justice:—A son who had struck his father was brought to trial, and alleged in his defence that his father had struck his grandfather. The judges, persuaded that the violence of disposition must be hereditary, acquitted the criminal.[z] But other more enlightened philosophers inveigh against such decisions. No passion, say they, has power to hurry us away in despite of ourselves; every force by which we are constrained is exterior and foreign to us.[a]

Is it permitted us to take vengeance on our enemies? Beyond a doubt, reply some; for it is comformable to justice to repulse outrage by outrage.[b] Yet pure virtue finds more magnanimity in forgiving and forgetting injuries. She has dictated these maxims, which we find in many authors: Speak not evil of your enemies;[c] far from endeavouring to harm them, seek to

[y] Aristot. Eudem. lib. 2. cap. 8. t. ii. p. 212. D.
[z] Id. Magn. Mor. lib. 2. cap. 6. t. ii. p. 178. A.
[a] Id. de Mor. lib. 3. cap. 3. t. ii. p. 30; cap. 7. p. 33. Id. Magn. Moral. lib. 1. cap. 15. t. ii. p. 156.
[b] Id. Rhet. lib. 1. cap. 9. t. ii. p. 531. E.
[c] Pittac. ap. Diog. Laërt. lib. 1. § 73.

convert their hatred into friendship.[d] "I wish to revenge myself," said some one to Diogenes; "tell me by what means I may best effect my purpose."—"By becoming more virtuous," answered the philosopher.[e]

Socrates converted this advice into a rigorous precept. From the utmost elevation to which human wisdom can attain, he proclaimed to mankind: "It is not permitted to you to render evil for evil."[f]

Certain nations have allowed suicide;[g] but Pythagoras and Socrates, whose authority is superior to that of these nations, maintain that no person has a right to desert the post which the gods have assigned to him in life.[h]

The inhabitants of commercial cities derive a profit from the loan of their money; but, in the plan of a republic founded on virtue, Plato has ordained that money should be lent without requiring any interest.[i]

In every age praises have been bestowed on probity, purity of manners, and beneficence, and in every age, murder, adultery, perjury, and every kind of vice, have been condemned. The

[d] Cleobul. ap. eund. lib. 1. § 91. Plut. Apophth. Lacon. t. ii. p. 218. A. Themist. Orat. 7. p. 95.

[e] Plut. de Aud. Poet. t. ii. p. 21. E.

[f] Plat. in Crit. t. i. p. 49.

[g] Strab. lib. 10. p. 486. Ælian. Var. Hist. lib. 3. cap. 37. et alii.

[h] Plat. in Phædon. t. i. p. 62. Cicer de Senect. cap. 20. t. iii. p. 318.

[i] Plat. de Leg. lib. 5. t. ii. p. 742.

most corrupted writers are compelled to teach a sound morality, and the most daring to deny the consequences which are drawn from their principles: not one of them would have the effrontery to maintain that it is better to commit than to suffer an injustice.[k]

That our duties are traced out in our laws and by our authors will not excite your surprise; but when you study the spirit of our institutions, you will not be able to withhold your admiration. The festivals, spectacles, and arts, had originally, among us, a moral object, of which it will be easy to follow the traces. Customs which appear indifferent sometimes afford an instructive lesson. The temples of the Graces are erected in places where they may be visible to every eye, because gratitude cannot be too conspicuous.[l] Even in the mechanism of our language, the lights of instinct or of reason have introduced some invaluable truths. Among those ancient forms of polite expression which we place at the beginning of a letter, and which we employ on other occasions, there is one that merits attention. Instead of saying, *I salute you*; I say only, *Do good*;[m] which is to wish you the greatest possible happiness. The same word* is applied

[k] Aristot. Topic. lib. 8. cap. 9. t. i. p. 275.
[l] Id. de Mor. lib. 5. cap. 8. t. ii. p. 64. D.
[m] Id. Magn. Moral. lib. 1. cap. 4. t. ii. p. 149.
* Αριστος, which may be translated *excellent*.

to the man who is distinguished either for valour or virtue, because courage is as necessary to the latter as the former. Do we wish to convey the idea of a man perfectly virtuous, we attribute to him beauty and goodness;[n]* that is to say, the two qualities which most attract admiration and confidence.

Before I conclude this article, it will be proper to speak to you of a species of composition on which, within these few years, our writers have exercised their abilities; I mean the description of characters.[o] Observe, for example, in what colours Aristotle has pourtrayed greatness of mind.[p]

"We call him magnanimous, whose mind, naturally elevated, is neither dazzled by prosperity, nor depressed by adversity.[q]

"Among all external goods, he only sets a value on that respect which is acquired and bestowed by honour. The most important distinctions merit not to excite his transports, because they are his due. He would renounce them sooner than receive them on trivial occasions, or from persons whom he despises.[r]

"As he is unacquainted with fear, his hatred,

[n] Aristot. Magn. Mor. lib. 2. cap. 9. t. ii. p. 186. A.
* Καλὸς κἀγαθος, *fair and good.*
[o] Aristot. Theophr. &c. &c.
[p] Aristot. de Mor. lib. 4. cap. 7. t. ii. p. 49. Id. Eudem. lib. 3. cap. 5. t. ii. p. 223.
[q] Id. de Mor. lib. 4. cap. 7. t. ii. p. 50.
[r] Id. Ibid. Id. Magn. Moral. lib. 1. cap. 26. t. ii. p. 162.

his friendship, and all his words and actions, are undisguised: but his hatred is not lasting; and as he is convinced that the injury intended him can do him no harm, he frequently disregards, and at length forgets it.[s]

"He loves to perform actions which may be transmitted to posterity; but he never speaks of himself, because he loves not praise. He is more desirous to render than to receive services, and even in his least actions a character of grandeur is discernible: if he makes acquisitions, or if he wishes to gratify the tastes of individuals, he is more attentive to beauty than utility."[t]

I here interrupted Euclid: Add, said I, that when charged with the superintendence of the interests of a great state, he displays in his enterprises and his treaties all the elevation of his mind; that, to maintain the honour of his nation, far from having recourse to low and contemptible means, he employs only firmness, frankness, and superiority of genius; and you will have sketched the portrait of that Arsames with whom I passed in Persia such happy days, and who, among all the virtuous inhabitants of that extensive empire, was the only one who was not afflicted at his disgrace.

I spoke to Euclid of another portrait, which

[s] Aristot. de Mor. lib. 4. cap. 8. p. 51.
[t] Id. ibid.

was shown me in Persia, and of which I only recollected the following features.

I dedicate to the consort of Arsames that homage which truth owes to virtue. To describe her wit it would be necessary to possess as much as herself; but to pourtray her heart, her wit would not suffice; a soul of equal virtue and benevolence would be requisite.

Phedime instantaneously discerns the differences and relations of an object, and is able to express them by a single word. She sometimes seems to recollect what she has never learned. From a few ideas she would be able to give the history of the wanderings of the mind; but she would be unable, even from a multiplicity of examples, to give that of the wanderings of the heart: her own is too pure and simple ever to conceive them.

She might without blushing contemplate the entire series of her thoughts and actions during her whole life. Her example proves that the virtues in uniting make but one; and it also proves that such virtue is the surest means of acquiring general esteem without exciting envy.

To that intrepid fortitude which gives energy of character, she adds a beneficence equally active and inexhaustible; her soul, ever in action, seems only to exist for the happiness of others.

She has only one ambition: that of giving

pleasure to her husband. If in her youth any one had extolled the beauties of her person, and those good qualities of which I have endeavoured to convey a feeble idea, she would have felt a less lively satisfaction than if he had spoken to her of Arsames.

CHAP. LXXXII.

New Enterprises of Philip. Battle of Chæronea. Portrait of Alexander.

GREECE had attained to the summit of her glory, and was to descend to that point of humiliation fixed by the destiny which incessantly agitates the balance of empires. This decline, which had long been apparent, was extremely sensible during my stay in Persia, and excessively rapid some years after. I shall hasten to the catastrophe of this great revolution, abridging the narrative of facts, and sometimes only making extracts from the journal of my travels.

IN THE ARCHONSHIP OF NICOMACHUS.

The 4th year of the 109th Olympiad.

(From the 30th of June of the year 341, to the 19th of July of the year 340, before Christ.)

PHILIP had again formed the design of seizing on the island of Eubœa by his intrigues, and on the city of Megara by the arms of the

Bœotians, his allies. In possession of these two important posts, he must soon have become master of the city of Athens. Phocion had made a second expedition into Eubœa, and driven out the tyrants set up by Philip. He afterwards marched to the succour of the Megareans, defeated the project of the Bœotians, and freed the city from danger.[u]

Philip knew that if he could conquer the Grecian cities which are on the frontier of his dominions, on the side of the Hellespont and the Propontis, he would have in his power the trade for corn which the Athenians carry on in the Pontus Euxinus, and which is absolutely necessary to their subsistence.[x] With this view he attacked the strong town of Perinthus. The besieged made a resistance deserving the highest eulogiums. They expected succours from the king of Persia, and have received some from the Byzantines.[y] Philip, highly irritated against the latter, has raised the siege of Perinthus, and sat down under the walls of Byzantium, the inhabitants of which have immediately sent off deputies to Athens. They have obtained ships and soldiers, commanded by Chares.[z]

[u] Diod. Sic. lib. 16. p. 766. Plut. in Phoc. t. i. p. 748.
[x] Demosth. de Coron. p. 487.
[y] Diod. Sic. ibid. [z] Id. lib. 16. p. 468.

IN THE ARCHONSHIP OF THEOPHRASTUS.

The 1st year of the 110th Olympiad.

(From the 19th of July of the year 340, to the 8th of July of the year 339, before Christ.)

GREECE has produced in my time several great men who do her honour, and especially three of whom she may be proud: Epaminondas, Timoleon, and Phocion. I had but a glimpse of the two first, but I was intimately acquainted with the latter. I frequently visited him in the small house in which he resided, in the quarter of Melite.[a] I ever found him different from other men, but always resembling himself. When I felt my mind dejected at the sight of the various follies and crimes which degrade humanity, I went to seek relief for a moment in his conversation, and I returned more tranquil and more virtuous.

*The 13th of Anthesterion.** I yesterday was present at the representation of a new tragedy,[b] which was suddenly interrupted. The performer who acted the part of the queen refused to appear, unless attended by a more numerous retinue. When the spectators began to express their impatience, the manager, Melanthius, pushed the performer on the middle of the stage, exclaiming: "You require me to

[a] Plut. in Phoc. t. i. p. 750.
* The 23d of February of the year 339 before Christ.
[b] Mem. de l'Acad. des Bell. Lettr. t. xxxix. p. 176 et 183.

give you more attendants, and yet the wife of Phocion has only one when she appears in the streets of Athens."[c]. These words, which were heard by the whole audience, were received with such loud bursts of applause, that, without waiting for the conclusion of the piece, I made all possible haste to the house of Phocion; where I found him drawing water from a well, and his wife kneading dough to make bread for his family.[d] At this sight I felt the liveliest emotion, and related with still more warmth what had just passed at the theatre. They heard me with indifference, as indeed I might have expected they would. Phocion paid but little regard to the praises of the Athenians, and his wife enjoyed greater pleasure in recollecting the noble actions of her husband, than in hearing the just applauses bestowed on them by his countrymen.[e]

He was disgusted with the inconstancy of the people, and still more filled with indignation at the meanness of the public orators. While he was speaking to me on the greediness of the latter, and the vanity of others, Demosthenes came in, and they entered into a conversation on the state of Greece at that time. Demosthenes wished to declare war against Philip, and Phocion to preserve peace.

[c] Plut. in Phoc. t. i. p. 750.
[d] Id. ibid. p. 749.
[e] ibid. p. 750. Id. de Mus. t. ii. p. 1131.

The latter was persuaded that the loss of a battle must be followed by the conquest of Athens; that a victory would protract a war which the Athenians were too corrupted to be any longer in a condition to maintain; that far from irritating Philip, and furnishing him with a pretext to enter Attica, sound policy required that they should wait till he should exhaust his strength in distant expeditions, and suffer him to continue to expose a life, the termination of which would be the salvation of the republic.

Demosthenes could not consent to lay down the brilliant part he had acted. Since the last peace, two men of different genius, but equal obstinacy, had entered into a contest which attracted the eyes of all Greece. On the one side was seen a sovereign, ambitious to extend his dominion over all nations, subjugating some by his arms, and others by his emissaries; himself, though covered with scars, incessantly braving new dangers, and ready to surrender to Fortune whatever part of his body she should choose, provided he might be permitted to live in glory with the remainder:[f] and on the other a private individual, laboriously struggling against the indolence of the Athenians, the blindness of their allies, the jealousy of their orators; opposing vigilance to craft, eloquence to armies; making his voice resound through all Greece,

[f] Demosth. de Cor. p. 483. C.

and incessantly warning all its states assiduously to watch every motion of the king of Macedon;[g] sending on all sides ambassadors, troops, and fleets, to oppose his enterprises; and succeeding so far as to make himself feared by the most formidable of conquerors.[h]

But the ambition of Demosthenes, which did not escape Phocion, was artfully concealed under the motives that he alleged ought to induce the Athenians to take arms: motives which I have more than once explained, and which these two orators discussed anew in the conference at which I was present. They both spoke with great vehemence: Demosthenes always with respect, and Phocion sometimes with asperity. As they were unable to agree, the former said, as he was going away: "The Athenians in some fit of phrenzy will put you to death." "And you likewise," replied the latter, "should they recover their senses."[i]

The 16*th of Anthesterion.** This day four deputies have been named for the assembly of the Amphictyons, which is to be held in the ensuing spring at Delphi.[k]

The . . . . . . † A general assembly has been held here. The Athenians, in the midst of

[g] Demosth. de Cor. p. 480.
[h] Lucian. in Demosth. Encom. cap. 37. t. iii. p. 518.
[i] Plut. in Phoc. t. i. p. 745. E.
* The 26th of February of the year 339 before Christ.
[k] Æschin. in Ctes. p. 446. Demosth. de Cor. p. 498.
† About the same time.

their alarm at the siege of Byzantium, have received a letter from Philip, in which he accuses them of having violated several articles of the treaty of peace and alliance which they signed seven years ago.[l] Demosthenes has made an harangue, and, by his advice, which has been ineffectually combated by Phocion, the people have voted to break the column on which this treaty was inscribed, to equip ships, and make preparations for war.[m]

Some days before, information was received that the people of Byzantium would rather choose to have no succours sent to them by the Athenians, than to admit within their walls troops commanded by a general so detested as Charesr.[n] The people have therefore appointed Phocion to take his place.

*The 30th of Elaphebolion.** In the last assembly of the Amphictyons, a citizen of Amphissa, the capital of the Ozolian Locrians, situate at the distance of sixty stadia from Delphi, uttered the most violent invectives against the Athenians, and proposed to condemn them to a fine of fifty talents,† for having formerly hung up in the temple some gilt bucklers as monuments of their victories over the Medes and The-

[l] Liter. Phil. in Oper. Demosth. p. 114. Dionys. Halic. Epist. ad Amm. t. vi. p. 740

[m] Demosth. Orat. ad Phil. Epist. p. 117. Philoch. ap. Dionys. Halic. t. vi p. 741. [n] Plut. in Phoc. t. i. p. 747.

* The 10th of April of the year 339 before Christ.

† 270,000 livres (11,250*l.*)

bans.[o] Æschines, wishing to divert this accusation, represented that the inhabitants of Amphissa, having seized on the port of Cirrha and the neighbouring lands, a country originally consecrated to the temple, had incurred the punishment decreed against sacrilege. The next day the deputies of the league followed by a great number of Delphians, descended into the plain, burnt the houses, and in part filled up the port. The people of Amphissa ran to arms, and pursued the aggressors to the gates of Delphi.

The Amphictyons, filled with indignation, meditate a signal vengeance. Sentence will be pronounced in the council of Thermopylæ, which usually meets in autumn, but which this year will be held more early.[p]

This war was unexpected. Philip is suspected of having excited it, and some accuse Æschines of having acted in concert with that prince.[q]

The . . . . . * Phocion encamped under the walls of Byzantium. As the integrity and virtue of that general is universally known, the magistrates of the city introduced his troops into the place. Their courage and discipline inspired the inhabitants with new confidence, and compelled Philip to raise the siege. To cover the shame of his retreat, he alleged that his honour obliged him to revenge an insult

[o] Æschin. in Ctes. p. 446. Pausan. lib. 10. cap. 19. p. 843.
[p] Æschin. in Ctes. p. 447. [q] Demosth. in Coron. p. 497. E.
* About May or June of the year 339. before Christ.

which he had received from a tribe of the Scythians. But before he went, he was careful to renew the peace with the Athenians,[r] who immediately forgot the decrees they had passed, and the preparations they had made against him.

The . . . . .* Two decrees have been read in the general assembly, one passed by the Byzantines, and the other by some cities of the Hellespont. The purport of the former is, that, in gratitude for the succours which the people of Byzantium and Perinthus have received from the Athenians, they grant to them the freedom of their cities, permission to contract alliances and acquire lands and houses in them, the right of precedence at the public spectacles, and many other privileges. Three statues of sixteen cubits † each in height are to be erected at the Bosphorus, representing the people of Athens crowned by those of Byzantium and Perinthus.[s] In the second decree it is said that four cities of the Thracian Chersonesus, having been protected against Philip by the generosity of the Athenians, have resolved to present them with a crown of the value of sixty talents, ‡ and to erect two altars, one to Gratitude, and the other to the people of Athens.[t]

[r] Diod. Sic. lib. 16. p. 468. * About the same time.
† 22 feet 8 inche, Fr. (23 feet 9 inches, Eng.)
[s] Demosth. de Coron. p. 487.
‡ 324,000 livres (13,500l.) This sum is so great, that I suspect the text is corrupted in this place.
[t] Demosth. de Coron. p. 488.

IN THE ARCHONSHIP OF LYSIMACHIDES;

The 2d year of the 110th Olympiad.

(From the 8th of July of the year 339, to the 28th of June of the year 338, before Christ.)

THE . . . . . * In the assembly held at Thermopylæ, the Amphictyons have decreed that troops shall immediately march against the people of Amphissa, and have appointed Cottyphus general of the league. The Athenians and Thebans, who disapprove of this war, have not sent duputies to the assembly: Philip is still in Scychia, and will not soon return;[u] but it is presumed that even from those distant regions he has directed all the operations of the council.

The . . . . . † The unhappy inhabitants of Amphissa, vanquished in the first battle, had submitted to humiliating conditions; far however, from fulfilling them, they have, in a second battle, repulsed the army of the league, and even wounded the general. This happened a short time before the last meeting of the Amphictyons, which was held at Delphi. Some Thessalians in the pay of Philip have intrigued with such success,[x] that he is appoint-

* About the month of August of the year 339 before Christ.

[u] Æschin. in Ctes. p. 448.

† In the spring of the year 338 before Christ.

[x] Demosth. de Cor. p. 498.

ed by the council to revenge the outrages committed on the temple of Delphi.[y] By the first sacred war he obtained a seat in the assembly of the Amphictyons, and this will place him permanently at the head of a confederation which may not be resisted without incurring the guilt of impiety. The Thebans can no longer dispute with him the pass of Thermopylæ. They nevertheless begin to penetrate his views; and as he distrusts their intentions, he has commanded the states of Peloponnesus, which make a part of the Amphictyonic body, to assemble in the month of Boedromion,* with arms and provisions for forty days.

Discontent is general throughout Greece. Sparta observes a profound silence. The Athenians are undetermined and fearful. In one of the assemblies of the latter it was proposed to consult the Pythia. "*She Philipizes!*" exclaimed Demosthenes;[a] and the proposition fell to the ground.

In another assembly it was said that the priestess, when interrogated, had answered, that all the Athenians were of the same opinion except one. The partisans of Philip had suggested this oracle to render Demosthenes odious to the

[y] Demosth. de Cor. p. 499.
* This month began on the 26th of August of the year 338 before Christ.
[z] Demosth. de Cor. p. 499.
[a] Æschin. in Ctes. p. 499. Plut. in Demosth. t. i. p. 854.

people; but he diverted the blow, by applying it to Æschines. To end these puerile debates, Phocion said to them: "I am the man you seek, for I approve of nothing that you do."[b]

*The 25th of Elaphebolion.** The danger becomes every day more imminent, and the fears of the people increase in proportion. Those Athenians who last year resolved to break the treaty of peace which they had made with Philip, have sent ambassadors to him,[c] to engage him to observe this treaty, at least till the month Thargelion.†

The first of Munychion.‡ Other ambassadors have been sent to the king of Macedon, for the same purpose,[d] and have brought back his answer, in which he says that he is not ignorant that the Athenians have endeavoured to detach from their alliance with him the Thessalians, Bœotians, and Thebans. He is willing, however, to grant their request, and sign a truce; but on condition that they no longer listen to the pernicious counsels of their orators.[e]

The 15th of Scirophorion.‖ Philip has passed

[b] Plut. in Phoc. t. i. p. 745.
* The 27th of March of the year 338 before Christ.
[c] Demosth. de Coron. p. 500.
† This month began on the 30th of April, in the year 339 before Christ.
‡ The 31st of March.
[d] Demosth. de Coron. p. 500.
[e] Id. ibid. p. 501.
‖ The 12th of June.

the strait of Thermopylæ, and entered Phocis. The neighbouring states were seized with terror; but as he solemnly declared that he only intended to attack the Locrians, they began to recover their confidence; when on a sudden he fell upon Elatea,[f] which is one of the cities he was most careful to spare when he concluded the war with the Phocians. He intends here to establish and fortify himself. Perhaps he has even continued his march; in which case, if the Thebans, his allies, do not obstruct his progress, we shall see him, in two days, under the walls of Athens.[g]

The news of the taking of Elatea arrived this day. The Prytanes* were at supper. They immediately rose from table to consult on convening the assembly on the next day. Some sent for the generals and the trumpeter;† others ran to the forum, drove the traders from their stations, and set fire to their sheds.‡[h] The city

[f] Demosth. de Coron. p. 498.

[g] Diod. Sic. lib. 16. p. 474.

* These were fifty senators, who lodged in the Prytaneum, to watch over the important affairs of the state, and convene, when requisite, the general assembly.

† Possibly (says Dr. Leland, in a note to his Translation of the Oration of Demosthenes on the Crown) to summon the assembly on this extraordinary occasion, when there was no leisure nor opportunity for the regular and usual method of convening the citizens. T.

‡ Wolfius asks, why? and for what purpose?—The answer, I apprehend, says Dr. Leland, is obvious. To clear the place for an assembly; and in their confusion and impatience they took the speediest and most violent method. T.

[h] Demosth. de Coron. p. 501. Diod. Sic. lib. 16. p. 474.

is one scene of tumult, and a mortal terror has seized on all minds.

The 16*th of Scirophorion.* During the night the generals have hastened from every quarter, and the trumpet has sounded through all the streets.[1] At the break of day the senators assembled without coming to any determination. The people waited for them with impatience in the forum. The Prytanes have announced the intelligence they have received, which has been confirmed by the courier, in the presence of the generals and orators. The herald advanced, and asked, in the usual form, if any one chose to speak. All was terrifying silence. The herald repeated several times the same words. The silence still continued, and all eyes were anxiously turned towards Demosthenes. He arose. "If Philip," said he, "had completely gained over the Thebans to his interest, he would now be on the frontier of Attica. His intention in seizing a place so near to their territories was certainly only to unite the two factions into which they are divided in his favour, by inspiring his adherents with confidence, and terrifying his enemies. To prevent this union, it behoves us to forget all the subjects of animosity which have so long existed between us and Thebes our rival; to show to her the danger by

[1] Diod. Sic. lib. 16. p. 474.

which she is threatened, and an army ready to march to her assistance; to unite, if possible, with her by an alliance and oaths, which may secure the safety of the two republics and that of all Greece."

He afterward proposed a decree, of which the following are the principal articles: "After having implored the assistance of the gods who are the protectors of Attica, two hundred ships shall be equipped; the generals shall march the troops to Eleusis, and deputies shall be sent to all the cities of Greece. They shall immediately repair to Thebes, to exhort the Thebans to defend their liberty, to offer them arms, troops, and money, and to represent to them that if Athens had hitherto believed that her honour demanded that she should dispute pre-eminence with them, she now thinks that it would be disgraceful to her, to the Thebans, and to all the Greeks, to submit to the yoke of a foreign power."

This decree has passed without the least opposition. Five deputies have been nominated, among whom are Demosthenes and the orator Hyperides. They will depart immediately.[k]

The . . . . . Our deputies found at Thebes the deputies of the allies of that city. The latter, after having lavished the greatest praises on Philip, and loaded the Athenians with re-

[k] Demosth. de Coron. p. 505.

proaches, represented to the Thebans, that, in gratitude for the obligations they were under to the king of Macedon, they ought to permit him a free passage through their states,[k] and even to join him in his invasion of Attica. They called their attention to the alternative; that either the spoils of Athens must be brought to Thebes, or those of the Thebans be carried to Macedon.[l] These arguments and menaces were urged with much force by one of the most celebrated orators of this age, Python of Byzantium, who spoke in behalf of Philip:[m] But Demosthenes replied with such superiority of eloquence, that the Thebans did not hesitate to receive within their walls an Athenian army, commanded by Chares and Stratocles.[n]* The project of uniting the Athenians and Thebans is considered as a wondrous effort of genius, and its success as the triumph of eloquence.

The . . . . . Philip, while he waited for circumstances to become more favourable, determined to carry into execution the decree of the Amphictyons, and attack the city of Amphissa. But to approach it, it was necessary to force a

[k] Aristot. Rhet. lib. 1. cap. 23. t. ii. p. 575.
[l] Demosth. de Coron. p. 509.
[m] Diod. Sic. lib. 16. p. 475.
[n] Id. ibid.
* Diodorus calls him Lysicles; but Æschines (de Fals. Leg. p. 451.) and Polyænus (Stratagem. lib. 4. cap. 2. § 2.) call him Stratocles. The authority of Æschines ought to induce us to give the preference to this reading.

defile defended by Chares and Proxenus, the former with a detachment of Thebans and Athenians, and the latter with a body of auxiliary troops which the Amphissæans had taken into their pay.[o] After some ineffectual attempts Philip contrived that a letter should fall into the hands of the generals, in which he had written to Parmenio, that the troubles which had unexpectedly arisen in Thrace required his presence, and obliged him to defer the siege of Amphissa till another opportunity. This stratagem succeeded; Chares and Proxenus neglected to defend the pass, on which the king immediately seized it, defeated the Amphissæans, and made himself master of their city.[p]

IN THE ARCHONSHIP OF CHARONDAS.

The 3d year of the 110th Olympiad.

(From the 28th of June of the year 338, to the 17th of July of the year 337, before Christ.)

THE . . . .* It appears that Philip wishes to terminate the war: he is to send ambassadors to us. The Thebans have opened a negotiation, and are on the point of concluding a treaty with him. They have communicated

[o] Æschin. in Ctes. p. 451. Demosth. de Coron. p. 509.
[p] Polyæn. Strateg. lib. 4. cap. 2. § 8.
* In the beginning of July, in the year 338 before Christ.

to us his proposals, and advised us to accept them.[q] Many persons here are of opinion that their counsel should be followed: but Demosthenes, who believes he has humbled Philip, wishes completely to reduce and crush him.

In the assembly of this day he openly declared for the continuance of the war. Phocion was of a contrary opinion. "When then," said the orator Hyperides to the latter, "would you advise war?"—"When," replied Phocion, "I shall see our young men obedient to discipline, the rich contribute freely, and our orators no longer lavish the public treasure."[r] One of those retainers to the law who pass their lives in bringing public accusations before the tribunals of justice, exclaimed: "How, Phocion! now the Athenians have arms in their hands, dare you propose to them to lay them down?"—"Yes, I dare;" replied he, "though I well know that I shall have authority over you during war, and be in your power in time of peace."[s]—The orator Polyeuctus next began to speak. As he is extremely corpulent, and the weather was excessively hot, he sweated profusely, and could not continue his harangue, without calling every moment for a glass of water. "Athenians," said Phocion, "you have certainly reason to listen to such orators; for this man, who can-

[q] Æschin. in Ctes. p. 451.
[r] Plut. in Phoc. t. i. p. 752.
[s] Id. ibid. p. 748.

not speak four words to you without being in danger of suffocation, will no doubt perform wonders when, loaded with cuirass and buckler, he shall oppose the enemy."[t] As Demosthenes insisted much on the advantage of removing the seat of war into Bœotia, and thus keeping it at a distance from Attica, Phocion replied: "Let us not consider where we shall give battle, but where we may gain the victory."[u] The advice of Demosthenes has prevailed, and immediately after the rising of the assembly, he has set out for Bœotia.

The . . . . . Demosthenes has prevailed on the Thebans and Bœotians to break off all negotiation with Philip. Every hope of peace has now vanished.[x]

The . . . . . Philip has advanced at the head of thirty thousand foot, and at least two thousand horse,[y] to Chæronea in Bœotia: he is not more than seven hundred stadia* distant from Athens.[z]

Demosthenes is present every where, and does every thing. He communicates a rapid motion to the assemblies of the Bœotians, and the counsels of their generals.[a] Never has eloquence produced such great effects: she has excited in all minds the ardour of enthusiasm and the thirst of

[t] Plut. in Phoc. t. i. p. 746. [u] Id. ibid. p. 748.
[x] Æschin. in Ctes. p. 451.
[y] Diod. Sic. lib. 16. p. 475.
* 26½ leagues.
[z] Demosth. de Coron. p. 511.
[a] Æschin. in Ctes. p. 452. Plut. in Demosth. t. i. p. 854.

combats.[b] At her commanding voice the numerous battalions of the Achæans, the Corinthians, the Leucadians, and several other states, have been seen to advance towards Bœotia,[c] on which country astonished Greece has eagerly fixed her eyes, in anxious expectation of the event that is to decide her fate.[d] Athens is alternately agitated by all the convulsions of hope and terror. Phocion is calm and unmoved. I cannot be so, for Philotas is with the army. This, however, is said to be stronger than that of Philip.[e]

The battle is lost; Philotas is killed; I have no longer friends; Greece is no more; I must return to Scythia.

My journal here concludes: I had not power to continue it. It was my determination to depart immediately; but I could not resist the intreaties of the sister of Philotas, and Apollodorus her husband. I remained with them another year, and we wept together.

I shall now endeavour to recollect some circumstances of the battle. It was fought on the 7th of the month Metageitnion.[f]*

[b] Theop. ap. Plut. t. i. p. 854.
[c] Demosth. de Coron. p. 512. Lucian. in Demosth. Encom. cap. 39. t. iii. p. 519.
[d] Plut. in Demosth. t. i. p. 854.
[e] Justin. lib. 9. cap. 3.
[f] Plut. in Camil. t. i. p. 138. Corsin. de Nat. Die Plat. in Symbol. Lettr. t. vi. p. 95.
* The 3d of August of the year 338 before Christ.

Never did the Athenians and Thebans display greater courage; the former had even broken the Macedonian phalanx; but their generals neglected to profit by the advantage they had gained. Philip, who perceived their error, coolly remarked that the Athenians knew not how to conquer, and restored order to his army.[g] He commanded the right, and his son Alexander the left wing; and both gave the most signal proofs of courage. Demosthenes was among the first who fled.[h] On the part of the Athenians, more than a thousand men fell by a glorious death, and more than two thousand were made prisoners. The loss of the Thebans was nearly equal.

The king at first suffered signs of an indecent exultation to escape him. After an entertainment, in which his officers and courtiers, following his example, indulged in the most intemperate revelry,[k] he repaired to the field of battle, where he was not ashamed to insult the dead bodies of those brave warriors whom he beheld extended at his feet, and began to declaim, beating time in derision, the decree which Demosthenes had drawn up to arm against him the states of Greece.[l] The orator Demades, though a prisoner and in chains, said to him:

[g] Polyæn. Strateg. lib. 4. cap. 2.
[h] Plut. in Demosth. t. i. p. 855.
[i] Diod. Sic. lib. 16. p. 476. [k] Id. ibid.
[l] Plut. in Demosth. t. i. p. 855.

"Philip, you play the part of Thersites, when it is in your power to act that of Agamemnon."[m] These words restored him to himself. He threw away the chaplet of flowers that had been placed on his head, ordered Demades to be set at liberty, and rendered justice to the courage of the vanquished.[n]

He treated the city of Thebes, which had forgotten his favours, with more rigour. He left a garrison in the citadel, banished some of the principal inhabitants, and put others to death.[o] This example of severity, which he believed necessary, extinguished his anger, and the conqueror afterwards only exercised the utmost moderation. He was advised to secure to himself the possession of the strongest places in Greece; but he declared that he would rather choose the durable reputation of clemency than the transitory splendor of dominion.[p] It was suggested to him at least to take vengeance on the Athenians, who, by their obstinate resistance, had occasioned him so much trouble and disquietude: but he replied, "The gods forbid that I, who labour only for glory, should destroy the theatre of that glory."[q] On the contrary, he permitted the Athenians to carry off

m Diod. Sic. lib. 16. p. 477.
n Plut. in Pelopid. t. i. p. 287.
o Justin. lib. 9. cap. 4.
p Plut. Apophth. t. ii. p. 177.
q Id. ibid. p. 178.

their dead, and set those who had been made prisoners at liberty; who, emboldened by his goodness, behaved with all that indiscretion and levity with which their nation has been reproached. They loudly demanded that their baggage should be restored to them, and preferred complaints against the Macedonian officers. Philip granted them the former request, but could not refrain from saying, with a smile, "Does it not seem as if we had only beaten the Athenians at the game of dice?"[r]

Some time after, and while the Athenians were making preparations to sustain a siege, Alexander, the son of Philip, came, accompanied by Antipater, to offer them a treaty of peace and alliance.[r] I then beheld that Alexander who has since filled the earth with admiration and mourning. He was eighteen years of age, and had already signalized himself in several actions. At the battle of Chæronea he had broken and put to flight the right wing of the enemy's army. This victory added new lustre to the graces of his person. His features are regular, his complexion clear and ruddy; he has an aquiline nose, large eyes, full of fire and animation, yellow and curling hair; his neck is long, but his head inclines a little to the

[r] Plut. Apophth. t. ii. p. 177.
[s] Lycurg. in Leocr. p. 153. Demosth. de Cor. p. 514.
[t] Justin. lib. 9. cap. 4.

left shoulder; he is of a middle stature: his body is well proportioned, and rendered strong by continual exercise.[u] It is said that he is very swift of foot, and extremely attentive to his dress.[x] He entered Athens on a superb horse, which is named Bucephalus, which no person but himself had been able to govern,[y] and which cost thirteen talents.*

In a short time Alexander became the only subject of conversation. The grief in which I was absorbed prevented me from observing him with attention; but I afterwards made inquiries concerning him of an Athenian who had long resided in Macedonia, from whom I received the following information.

This prince unites with great abilities and wit an insatiable desire of obtaining knowledge,[z] and a natural taste for the arts, which he protects without being greatly skilled in them. His conversation is extremely pleasing; he displays the utmost affability and fidelity in the intercourse of friendship,[a] and great elevation in his sentiments and ideas. Nature has implanted in him the germ, and Aristotle has explained

[u] Arrian. de Exped. Alexandr. lib. 7. p. 309. Plut. in Alexandr. t. i. p. 666 et 678. Id. Apophth. t. ii. p. 179. Quint. Curt. lib. 6. cap. 5. § 29. Solin. cap. 9. Ælian. Var. Hist. lib. 12. cap. 14. Antholog. lib. 4. p. 314.

[x] Ap. Aristot. Rhet. ad Alex. cap. 1. t. ii. p. 603.

[y] Plut. in Alex. p. 667. Aul. Gell. lib. 5. cap. 2.

* 70,200 livres (2925*l.*)

[z] Isocr. Epist. ad Alex. t. i. p. 466.

[a] Plut. in Alex. t. i. p. 677.

to him the principles of every virtue. But amid such numerous advantages, he is actuated by a passion injurious to himself, and which may perhaps prove destructive to the human race—I mean the inordinate thirst of dominion, which is so conspicuous in his eyes, air, words, and minutest actions, that every one who approaches him feels himself penetrated with respect and fear.[b] He would aspire to be the sovereign of the whole world,[c] and the single depositary of human knowledge.[d] Ambition and all those illustrious qualities which we admire in Philip are found also in his son; but with this difference, that in the former they are mingled with qualities by which they are attempered; while in the latter firmness degenerates into obstinacy, the love of glory into phrenzy, and courage into fury; for his will is as inflexible as Destiny, and rises with redoubled violence against every obstacle,[e] as the torrent impetuously rushes over the rock which obstructs it in its course.

Philip employs different means to attain his end; but Alexander knows no other than his sword. Philip did not blush to dispute the prize at the Olympic games with private individuals; but Alexander wished that kings alone might be

[b] Ælian. Var. Hist. lib. 12. cap. 14.
[c] Plut. in Alex. t. i. p. 680.
[d] Id. ibid. p. 668. Ap. Aristot. Rhet. ad Alex. cap. 1. t. ii. p. 609.
[e] Plut. in Alex. t. i. p. 680.

his antagonists.[f] It seems as if a secret sentiment incessantly admonished the former, that he had arrived at the elevation to which he had attained only by dint of his labours and efforts; and the latter, that he was born in the bosom of greatness.*

Jealous of his father, he would wish to surpass him; and emulous of Achilles,[g] he will endeavour to equal him. He considers Achilles as the greatest of heroes, and Homer as the first of poets,[h] because he has immortalized Achilles. There are several features in which Alexander resembles the model he has chosen. He possesses the same violence of disposition, the same impetuosity in battle, and the same sensibility of soul. He once said that Achilles was the most fortunate of mortals, because he had possessed such a friend as Patroclus, and been celebrated by such a panegyrist as Homer.[i]

The negotiation of Alexander was not protracted. The Athenians accepted the proffered peace, the conditions of which were extremely

[f] Plut. in Alex. p. 666. Id. Apophth. t. ii. p. 179.

* See the comparison between Philip and Alexander, in the excellent history of the former of those princes, given to the public in 1740 by M. Olivier of Marseilles (t. ii. p. 425.)

[g] Plut. in Alex. p. 667.

[h] Id. de Fort. Alex. orat. i. t. ii. p. 327, 331, &c. Dion. Chrysost. de Regn. Orat. p. 19.

[i] Plut. in Alex. t. i. p. 672. Cicer. pro Arch. cap. 10. t. v. p. 315.

mild. Philip even restored to them the Isle of Samos,[k] which he had taken some time before. He only required that they should send deputies to the congress which he was about to convene at Corinth, to deliberate on the general interests of Greece.[l]

IN THE ARCHONSHIP OF PHRYNICHUS.

The 4th year of the 110th Olympiad.

(From the 17th of July of the year 337, to the 7th of July of the year 336, before Christ.)

THE Lacedæmonians refused to send any deputies to the congress held at Corinth. Philip complained of their neglect with haughtiness, but only received the following answer: "If you imagine yourself to be grown greater since your victory, measure your shadow; you will find that it has not lengthened a single inch."[m] Philip, irritated, replied: "If I enter Laconia, I will drive you all out of the country." They returned him for answer the single word —"If."[n]

But an object of greater importance prevented him from carrying his threats into execution. The deputies of almost all the states of Greece

[k] Plut. in Alex. t. i. p. 681.
[l] Id. in Phoc. t. i. p. 748.
[m] Id. Apophth. Lacon. t. ii. p. 218.
[n] Id. de Garrul. t. ii. p. 511.

being assembled, the king first proposed to them to terminate all the dissensions by which the Greeks had till then been divided, and establish a permanent council to watch over the preservation of universal peace. He afterwards represented, that it was time to take vengeance for the injuries and insults that Greece had formerly suffered from the Persians, and to carry the war into the dominions of the Great King.[o] Both these propositions were received with applause; and Philip was unanimously chosen general of the Grecian army, with the most ample powers. The number of troops which each city should furnish was fixed at the same time; and amounted in the whole to two hundred thousand foot, and fifteen thousand horse, without including the Macedonians, or the forces of the barbarous nations which had been subjected by Philip.[p] After these resolutions had passed, the king returned to Macedon to prepare for this glorious expedition.

The liberty of Greece then expired.[q] This country, so fruitful in great men, will long be held in servitude by the kings of Macedon. At this period I left Athens, notwithstanding every

[o] Diod. Sic. lib. 16. p. 478.
[p] Justin. lib. 9. cap. 5. Oros. lib. 3. cap. 14.
[q] Oros. lib. 3. cap. 13.

endeavour to induce me to prolong my stay; and returned into Scythia, divested of those prejudices which had disgusted me with my country. I now reside among a people who inhabit the banks of the Borysthenes, where I cultivate a small farm which once appertained to the sage Anacharsis, my ancestor. I there enjoy the tranquillity of solitude; and I might add, all the pleasures of friendship, if the losses of the heart could ever be repaired. In my youth I sought happiness among enlightened nations; in a more advanced age I have found repose among a people who are only acquainted with the gifts and enjoyments of Nature.

NOTES.

NOTE I. Chap. LXXIX. Page 14.

Whether the ancient Greek Philosophers admitted the Unity of God.

THE first apologists for Christianity, and several modern authors, after their example, have maintained that the ancient philosophers acknowledged only one God. Other moderns, on the contrary, affirm that the passages which favour this opinion are only to be understood of Nature, the soul of the world, or the sun; and place almost all these philosophers among the number of the Spinozists and atheists. (*a*) But some critics have at length appeared, who, after having long applied themselves to the study of the philosophy of the ancients, have chosen the just medium between these two opinions. Among the number of these are Brucker and Mosheim, from whose researches I have derived considerable information.

Several causes contribute to render this important question obscure: I shall proceed to point out some of them; but I must first premise that the inquiry principally relates to the philosophers who preceded Aristotle and Plato; because it is of these only that I have spoken in my work.

(*a*). Mosheim in Cudw. c. 4 § 26. t. i. p. 681.

1. The greater part of these endeavoured to explain the formation and preservation of the universe by the qualities of matter alone; and this method was so general, that Anaxagoras was censured for not having either always followed or never employed it. As, in the explanation of particular facts, he had recourse sometimes to natural causes, and sometimes to that Intelligence which, according to him, reduced chaos to order, Aristotle reprehends him solving difficulties by the machinery of a Divinity, (*b*) and Plato for not having exhibited to us in each phenomenon the ways of the Divine Wisdom. (*c*) We cannot therefore conclude from the silence of the first natural philosophers that they did not admit a God, (*d*) or from some of their expressions that they meant to ascribe to matter all the perfections of the Divine Being.

2. Of all the philosophical works which were extant in the time of Aristotle, we only possess a part of his writings; a part of those of Plato; a small treatise, by Pythagorean Timæus of Locris, on the soul of the world; and a treatise on the universe, by Ocellus of Lucania, another disciple of Pythagoras. As the design of Ocellus in this tract was less to explain the formation of the world than to prove its eternity, he had not occasion to introduce the agency of a Deity. But, in one of his works, a fragment of which has been preserved by Stobæus, he said, that harmony preserves the world, and that God is the author of that harmony. (*e*) I wish not, however, to rest on his authority; but Timæus, Plato, and Aristotle, have expressly taught

(*b*) Aristot. Metaph. lib. 1. cap. 4. t. ii. p. 844.
(*c*) Plat. in Phædon. t. i. p. 98.
(*d*) Bruck. t. i. p. 469 et 1174.
(*e*) Stob. Eclog. Phys. lib. 1. cap. 16. p. 32.

the unity of God; and that not in cursory digressions, but in continued works, and the explanation of their systems founded on this opinion.

The writings of the other philosophers are lost. We only possess a few fragments of them, some of which declare expressly in favour of this doctrine; while others, though the number of these is very inconsiderable, seem to contradict it. Among the latter, there are some which are susceptible of different explanations, and others which have been collected and altered by authors of a different sect; such, for instance, as that Velleius whom Cicero introduces in his work on the Nature of the Gods, and whom he charges with having more than once disfigured the opinions of the ancients. (*f*) If, from such doubtful testimonies, we should judge of the opinions of the ancient philosophers, we should be in danger of acting by them as Father Hardouin, from a few detached expressions perverted from their true meaning, has by Descartes, Malebranche, Arnaud, and others, whom he has accused of atheism.

3. The first philosophers laid it down as a principle, that nothing can be made out of nothing. (*g*) Hence they concluded either that the world had always existed such as it is, or that, at least, matter is eternal. (*h*) On the other hand, there existed an ancient tradition, according to which all things had been arranged in order by the Supreme Being. (*i*) Many philosophers, un-

(*f*) Sam. Parker. Disput. de Deo, disput. 1. sect. 6. p. 16. Reimman. Hist. Atheism. cap. 22. § 6. p. 166. Bruck. t. i. p. 736. Mosheim. in Cudw. cap. 1. § 7. not. (*y*) t. i. p. 16.

(*g*) Aristot. de Nat. Auscult. lib. 1. cap. 5. t. i. p. 316. Id. de Gener. et Corrupt. lib. 1. cap. 3. t. i. p. 499, A. Id. de Xenoph. cap. 1. t. i. p. 1241. Democr. ap. Diog. Laërt. lib. 9. § 44, &c. &c.

(*h*) Mosheim. in Cudw. cap. 1. § 31. t. i. p. 64.

(*i*) De Mund. ap. Aristot. cap. 6. t. i. p. 610.

willing to give up either the principle or the tradition, endeavoured to reconcile them. Some, as Aristotle, for example, said, that this Being had formed the world from all eternity; (*k*) and others, with Plato, that he had produced it in time, and from a pre-existing matter, without form, and destitute of the perfections which appertain only to the Supreme Being. (*l*) Both were so far from imagining that their opinion was injurious to the belief of a Deity, that Aristotle did not hesitate to acknowledge God as the first cause of motion, (*m*) and Plato to ascribe to him alone the order of the universe. (*n*) But though the most ancient philosophers were unacquainted with a creation, properly so called, many learned critics are decidedly of opinion, that they are not to be considered as atheists. (*o*)

4. The ancients in general annexed a quite different idea to the words *incorporeal*, *immaterial*, *simple*, from that which they convey to us. (*p*) Some, it is true, appear to have conceived the Deity as a pure, indivisible, and unextended substance; (*q*) but by spiritual substance the greater part only understood an infinitely subtle matter. (*r*) This error subsisted during a long

(*k*) Aristot. de Cœlo. lib. 2. cap. i. t. i. p. 452. Id. Metaph. lib. 14. cap. 7. t. ii. p. 1001.

(*l*) Plat. in Tim. t. iii. p. 31, &c. Cicer. de Nat. Deor. lib. 1. cap. 8. t. ii. p. 403.

(*m*) Aristot. Metaph. lib. 14. cap. 7. t. ii. p. 1000, &c.

(*n*) Plat. in Tim. Mosheim de Creat. ex Nihilo, § 16, &c. ap. Cudw. t. ii. p. 310, &c.

(*o*) Cudw. cap. 4. § 7. t. i. p. 276. Beausobr. Hist. du Manich. liv. 5. cap. 5. t. ii. p. 239. Bruck. Hist. Philos. t. i. p. 508. Zimmerm. de Atheism. Plat. in Amæn. Litter. t. xii. p. 387.

(*p*) Bruck. t. i. p. 690. Mosheim. in Cudw. cap. 4. § 24. p. 630.

(*q*) Anaxagor. ap. Aristot. Metaph. lib. 1. cap. 7. t. ii. p. 851, A; de Anim. lib. 1. cap. 2. t. i. p. 620, D; lib. 3. cap. 5. p. 652, E.

(*r*) Mosheim. in Cudw. cap. 1. § 26. t. i. p. 47. not. (*y*). Id. in cap. 5. § 3. t. ii. p. 360. Beausobr. Hist. du Manich. liv. 4. cap. 1. t. i. p. 474; cap. 2. p. 482.

succession of ages, (*s*) and is even found in the writers whom the church reveres; and, according to some learned men, may be admitted without meriting the charge of atheism. (*t*)

5. Besides the loss of the philosophical works which I have mentioned above, we have to lament that servitude to which the ancient philosophers were reduced. The people contemned and ridiculed their gods, but would admit of no change in their religious opinions. Anaxagoras had said that the sun was only a red-hot stone, or a plate of burning metal. (*u*) He deserved censure as a natural philosopher, for advancing so absurd an opinion; but he was accused of impiety. Similar examples had long accustomed the philosophers to conceal their real sentiments; and hence the secret doctrine which it was not permitted to reveal to the profane. It is very difficult, says Plato, (*x*) to form a just idea of the Author of the universe; and, even could we conceive it, we must be careful not to make it public. Hence those equivocal expressions which, in some measure, reconcile error and truth. The name of God is among the number; the application of which, by an ancient abuse, had been extended to whatever throughout the universe excites our admiration, or is excellent among men for influence or power. It is found in the most religious authors, sometimes used in the singular, and sometimes in the plural number; (*y*) and, by its alternate appearance under each of these forms, both

(*s*) Mosheim. not. (I), in Cudw. cap. 5. sect. 3. § 26. t. ii. p. 434.

(*t*) Mosheim. in Cudw. cap. 3. § 4. t. i. p. 136. Beausobre Hist. du Manich. liv. 3. chap. 2. t. i. p. 485.

(*u*) Plut. de Superst. t. ii. p. 169. F. Sotion. ap. Diog. Laërt. lib. 2. § 12. Euseb. Præp. Evan. lib. 14. § 14. p. 750.

(*x*) Plat. in Tim. t. iii. p. 28.

(*y*) Xenoph. Plat.

the populace and the learned were equally satisfied. When, therefore, an author gives the name of God to nature, to the soul of the world, or to the stars, we ought to inquire in what sense he employed the word; and whether above all these subjects, he did not place one God the author of all things.

6. The remark is especially applicable to two opinions which were generally received among the nations of antiquity. The first of these supposed that, above the race of mortals, there were genii, appointed to regulate the progress of the universe. If this idea did not derive its origin from an ancient and venerable tradition, it must at least have taken birth in those countries in which the sovereign confided the government of his kingdom to the vigilance of his ministers. It appears, in fact, that the Greeks received it from those nations who lived under a monarchical government: (*z*) and, besides, the author of a work falsely attributed to Aristotle, but nevertheless very ancient, observes, that, since it is unsuitable to the dignity of the king of Persia to attend to all the minute affairs of his government, an inspection so laborious is still less suitable to the Supreme Being. (*a*)

The second opinion had for its object that continuity of actions and re-actions which are observable throughout nature. Particular souls were imagined to reside in the loadstone, (*b*) and in all bodies which appeared to contain a principle of motion and life; and a universal soul was supposed to be diffused throughout all the parts of this great whole. This idea was not contrary to the truth; for we certainly may be permitted to say that God has enclosed in matter an invisible agent,

(*z*) Plut. de Orac. Def. t. ii. p. 415.
(*a*) De Mund. ap. Aristot. cap. 6. t. i. p. 611.
(*b*) Thales ap. Aristot. de Anim. lib. 1. cap. 2. t. i. p. 620. D.

or vital principle, which directs its operations. (*c*) But, by a consequence of that abuse of which I have before spoken, the name of God was sometimes given to the genii, and to the soul of the world; and hence the accusations brought against many philosophers, and in particular against Plato and Pythagoras.

As the former, as I have already said, employs the name of God sometimes in the singular, and sometimes in the plural, (*d*) he has been accused of inconsistency. (*e*) The answer to this charge was easy. In his Timæus, Plato, explaining his ideas in a regular manner, says that God formed the universe; and that he committed the government of it to subaltern gods, or genii, the works of his hands, the depositories of his power, and obedient to his commands. Here the distinction between the Supreme God and the other deities is so clearly expressed, that it is impossible it should be mistaken; and Plato might attribute both to the sovereign and his ministers the same views, and solicit from both the same favours. If he sometimes gives the name of God tō the world, the heavens, the stars, the earth, &c. it is manifest that he only means the genii, and the souls that God has dispersed through the different parts of the universe to direct its motions. I have found nothing in his other works which contradicts this doctrine.

The accusations against Pythagoras are not less heavy, and do not appear to be better founded. He admitted, it is said, a soul diffused throughout all nature, and closely united with all beings, which it moves, preserves, and

(*c*) Cudw. cap. 3. § 2. t. i. p. 99. Mosheim. ibid.

(*d*) Plat. in Tim. t. iii. p. 27. Id. de Leg. lib. 4. t. ii. p. 716, &c. &c.

(*e*) Cicer. de Nat. Deor. lib. 1. cap. 12. t. ii. p. 406. Bayle. Contin. des Pens. t. iii. § 26.

incessantly reproduces; the eternal principle from which our souls have emanated, and to which he gave the name of God. (*f*) It is added, that, since he had no other idea of the Divine Being, he ought to be considered as an atheist.

Some learned critics, however, have undertaken his defence against this accusation; (*g*) which is solely founded on a small number of passages capable of a more favourable interpretation. Whole volumes would scarcely suffice to give even an abridgment of what has been written for and against this philosopher. I shall confine myself to a few reflections.

It cannot be proved that Pythagoras confounded the soul of the world with the Deïty; but, on the contrary, every thing concurs to incline us to believe that he considered them as distinct. As we can only judge what his real sentiments were from those of his disciples, let us examine in what manner some of the latter have expressed themselves in those fragments of their writings that are still preserved.

God was not satisfied with having formed all things; he still preserves and governs them. (*h*) A general gives his orders to his army, a pilot to his mariners, and God to the world. (*i*) He is with respect to the universe what a king is with respect to his kingdom. (*k*) The universe could not subsist if it were not

(*f*) Cicer. de Nat. Deor. lib. 1. cap. 11. t. ii. p. 405. Clem. Alex. Cohort. ad Gent. p. 62. Minuc. Felix. p. 121. Cyrill. ap. Bruck. t. i. p. 1075. Justin. Martyr. Cohort. ad Gent. p. 20.

(*g*) Beausobr. Hist. du Manich. liv. 5. chap. 2. t. ii. p. 172. Reimann. Histor. Atheism. cap. 20. p. 150. et alii ap. Bruck. t. i. p. 1081.

(*h*) Stheneid. ap. Stob. serm. 46. p. 332.

(*i*) Archyt. ibid. serm. 1. p. 15.

(*k*) Diotog. ibid. serm. 46. p. 330.

directed by harmony and providence. (*l*) God is good, wise, and happy in himself. (*m*) He is considered as the father of gods and men, because he diffuses his benefits over all his subjects. He is the equitable legislator and enlightened preceptor, and governs all things with unremitting vigilance. It is our duty to model our virtues after his, which are pure, and exempt from every gross affection. (*n*)

A king who fulfils his duties is the image of God. (*o*) The union which reigns between him and his subjects is the same with that which exists between God and the world. (*p*)

There is only one God, most exalted, most powerful, and who governs all things. There are other deities who possess different degrees of power, and who obey his commands. They are with respect to him what the chorus is to the coryphæus, and what the soldiers are to the general. (*q*)

These fragments so expressly contradict the idea which some have wished to give us of the opinions of Pythagoras, that several critics (*r*) have suggested that their authenticity is doubtful; but their opinion has been combated by other learned men equally versed in criticism. (*s*) And, in fact, the doctrine contained in these fragments is conformable to that of Timæus, who expressly distinguishes the Supreme Being from the soul of the world, which he supposes to have been produced

(*l*) Hippod. ibid. serm. 101. p. 555. lin. 26.
(*m*) Stheneid. ibid. p. 332. Euryphant. ibid. p. 555.
(*n*) Stheneid. ibid. Archyt. ibid. serm. 1. p. 13.
(*o*) Diotog. ap. Stob. serm. 46. p. 330.
(*p*) Ecphant. ibid. p. 304.
(*q*) Onatus. ibid. Eclog. Phys. lib. 1. cap. 3. p. 4.
(*r*) Conring. et Thomas. ap. Bruck. t. i. p. 1040 et 1102.
(*s*) Fabr. Bibl. Græc. t. i. p. 52.

by that Being. But it has been pretended that he had altered the system of his master. (*t*) Thus, to condemn Pythagoras, it shall suffice to adduce some passages, collected by writers who were posterior by five or six hundred years to that philosopher, and who possibly mistook the true sense of his words; and, to justify him, it shall not be sufficient to cite a multitude of authorities which depose in his favour, and especially that of one of his disciples who lived almost at the same time with him; and who, in a work which has been transmitted to us entire, explains a system connected in all its parts!

We may, however, after the example of several able critics, reconcile the testimony of Timæus with the opposite testimonies which are brought against him. Pythagoras acknowledged one Supreme God, the author and preserver of the world; a Being infinitely good and wise, who extends his providence over all things. This is attested by Timæus, and the other Pythagoreans of whose works the fragments I have cited above are the remains. Pythagoras supposed that God vivifies the world by a soul so connected with matter that it cannot be separated from it. This soul may be considered as a subtle fire, as a pure flame. Some Pythagoreans gave it the name of God, because they bestowed that name on every thing which came out of the hands of the Supreme Being. This, unless I am mistaken, is the only manner in which those passages which occasion doubts concerning the orthodoxy of Pythagoras can be explained.

Lastly, It is possible that some Pythagoreans, wishing to present us with a sensible image of the action

(*t*) Bruck. t. i. p. 1093.

of God upon all nature, have thought that he exists undivided in every place, and that he *informs* the universe as our soul informs our body. This is the opinion which the high priest of Ceres seems to attribute to them in chapter xxx. of this work. I made use of it in that place, that I might repeat the expressions of the authors I have cited in the margin, and not decide on questions which it is equally difficult and useless to discuss. For, in fact, it is not from some equivocal expressions, and a long train of principles and consequences, that we must judge of the real sentiments of Pythagoras; but, by his practical morality, and especially by that institution which he founded, of the associates, in which he made it one of the principal duties to meditate on the Divinity; (*u*) to consider themselves as ever in his presence; and to merit his favours by various kinds of abstinence, by prayer, meditation, and purity of heart. (*x*) It must be confessed that these pious exercises are little suitable to a society of Spinozists.

7. Let us now hear the author of the Thoughts on the Comet: "What is the state of the question, when we "reason philosophically concerning the unity of God? "It is to inquire whether there be an Intelligence perfectly simple, totally distinct from matter and the "form of the world, and which produces all things. He "who affirms this, believes there is but one God; but "he who does not affirm it, how much soever he may "ridicule the numerous deities of paganism, and declare "his abhorrence of a multitude of gods, must in reality

(*u*) Plut. in Num. t. i. p. 69. Clem. Alex. Strom. lib. 5. p. 686. Aur. Carm.

(*x*) Iambl. cap. 16. p. 57. Anonym. ap. Phot. p. 1313. Diod. Sic. Excerpt. Val. p. 245 et 246.

"admit an infinity of gods." Bayle adds, that it would be very difficult to find, among the writers of antiquity, any who have admitted the unity of God, without understanding a compound substance. "Now such a substance is only one improperly, and by an abuse of terms; or under the arbitrary notion of a certain whole, or a collective being." (*y*)

If to be ranked among the number of polytheists it is sufficient not to entertain just ideas concerning the nature of spirits; we must, according to Bayle himself, condemn not only Pythagoras, Plato, Socrates, and all the ancients, (*z*) but likewise almost all those who, down to our times, have written on these subjects. For let us observe what he says in his Dictionary: (*a*) "Until the time of M. Descartes, all our doctors, whether divines or philosophers, had ascribed extension to spirits; infinite to God, and finite to angels and rational souls. It is true, they maintain that this extension is not material, nor composed of parts; and that spirits exist entire in every part of space that they occupy. Hence are derived three kinds of local presence; the first that of bodies, the second that of created spirits, and the third that of God. The Cartesians have overthrown all these opinions: they say that spirits have no kind of extension, or local presence; but their doctrine has been rejected as absurd. We may therefore say that all our philosophers and divines will teach, conformably to the popular idea, that the substance of God is extended through infinite space. But it is certain that this is to ruin on the one side what they have erected on the other; it is in fact again to attribute to

(*y*) Bayle Contin. des Pens. t. iii. § 66.
(*z*) Mosheim. in Cudw. cap. 4. § 27. not. (*n*), p. 684.
(*a*) Art. Simonide. not. E.

"God that materiality which they had denied to be con-"sistent with his nature."

The question, therefore, is not such as it has been stated by Bayle; but turns on the inquiry whether Plato, and other philosophers antecedent to Plato, have acknowledged one First Being, eternal, infinitely intelligent, and infinitely wise and good, who has formed the universe from all eternity, or in time; who preserves and governs it by himself or by his ministers; and who has appointed, in this world or in another, rewards to virtue, and punishments for guilt. These doctrines are clearly expressed in the writings of almost all the ancient philosophers. If they are accompanied by gross errors concerning the essence of the Deity, we reply that these authors did not perceive them, or at least did not believe that they destroyed the unity of the Supreme Being. (*b*) We will likewise affirm that it is not just to reproach writers who are no more, with consequences which they would probably have rejected, had they known the danger to which they were exposed. (*c*) We likewise declare that it is not our intention to maintain that the philosophers of whom we speak entertained equally just ideas of the Deity with ourselves; but only that they were in general as remote from atheism as from polytheism.

(*b*) Mosheim. Dissert. de Creat. ap. Cudw. t. ii. p. 315.
(*c*) Id. in Cudw. cap. 4. t. i. p. 685.

NOTE II. Chap. LXXXIX. Page 24.

On the Moral Theology of the ancient Greek Philosophers.

The first writers of the church carefully collected such testimonies of the poets and Grecian philosophers as were favourable to the opinion of the unity of God, that of a providence, and other truths equally essential. (*d*)

They believed also that they ought to compare the morality of Christianity with that which the ancient philosophers have taught to various nations; and acknowledge that the latter, notwithstanding its imperfection, had prepared the minds of men to receive the much more pure precepts of the former. (*e*)

In these modern times, several works have appeared, which treat on the religious doctrines of the pagans; (*f*) and some truly learned critics, after having investigated the subject with the most careful attention, have acknowledged that, on certain points, it merits the highest encomiums. The following is the testimony of M. Freret with respect to the most essential of its doctrines: "The "Egyptians and the Greeks, therefore, knew and adored "the Supreme God, though in a manner unworthy of "him." (*g*) As to their morality, let us hear the cele-

(*d*) Clem. Alex. Strom. lib. 5 et 6. Lactant. Divin. instit. lib. 1. cap. 5. August. de Civit. Dei. lib. 8. cap. 9; lib. 18. cap. 47. Euseb. Præpar. Evang. lib. 11. Minuc. Felix, &c. &c.

(*e*) Clem. Alex. Strom. lib. 1. p. 331, 366, 376, &c.

(*f*) Mourg. Plan. Theolog. du Pythagor. Thomassin, Meth. d'enseigner les Lettres Hum. Id. Meth. d'enseigner la Philosophie. Burigny, Theolog. Paienn. Cudw. Syst. Intellect. passim.

(*g*) Def. de la Chronol. p. 379 et 380.

brated Huet, bishop of Avranches: *Ac mihi quidem sæpenumero contigit, ut cum ea legerem quæ ad vitam rectè probèque instituendam, vel a Platone, vel ab Aristotele, vel a Cicerone, vel ab Epicteto tradita sunt, mihi viderer ex aliquibus Christianorum scriptis capere normam pietatis.* (*h*)*

Authorised by such great examples, and obliged by the plan of my work to give a sketch of the moral theology of the Greeks, I am nevertheless far from supposing that it can enter into competition with that taught by Christianity. Without expatiating on the excellences which distinguish the work of Divine Wisdom, I shall confine myself to a single article. The legislators of Greece were satisfied with saying, *Honour the gods.* The gospel says, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.*(*i*) Saint Augustin affirms that this law, which contains within it, and gives life to all the rest, was in part known to Plato.(*k*) But what Plato taught in this respect was only a consequence of his theory concerning the sovereign good; and had so little influence on the morality of the Greeks, that Aristotle declares it would be absurd to say that we love Jupiter.(*l*)

(*h*) Huet. Alnetan. Quæst. lib. 2. p. 92.
* For frequently while I have read the moral lessons inculcated in the works of Plato, Aristotle, Cicero, or Epictetus, I have imagined that I was reading the pious precepts of Christian writers.
(*i*) Luke, chap. x. v. 27.
(*k*) August. de Civit. Dei, lib. 8. cap. 9.
(*l*) Aristot. Magn. Mor. lib. 2. cap. 11. t. ii. p. 187. D.

NOTE III. Chap. LXXX. Page 39.

On some Citations in this Work.

At the period which I have chosen, hymns and other poems were circulated in Greece, which were attributed to very ancient poets: but persons of learning knew so well they were not authentic, that Aristotle even doubted whether any such poet as Orpheus had ever existed.(*m*) Afterwards the most celebrated names were placed at the head of a number of writings, the true authors of which were unknown. Such are some treatises found at present in the editions of the works of Plato or Aristotle. I have quoted them sometimes under the names of those great men, for brevity, and because they are inserted in their works.

(*m*) Cicer. de Nat. Deor. lib. 1. cap. 38. t. ii. p. 429.

NOTE IV. Same Chap. Page 40.

On the Number of Theatrical Pieces extant in Greece towards the Middle of the Fourth Century before Christ.

On the authority of Suidas, Athenæus, and other authors, whose testimonies have been collected by Fabricius, (*n*) I have made the number of these pieces amount to about three thousand. The estimates of the same writers, with respect to each article in particular, do not merit equal regard. But it must be observed, that they have cited a great number of dramatic authors who lived before the younger Anacharsis, or in his time, without specifying the number of pieces they wrote. If there be exaggeration on one side, there is omission on the other; and the result cannot greatly differ from the estimate I have given. If, instead of confining myself to a particular period, I had followed the whole history of the Greek theatre, the number would perhaps have been tripled or quadrupled. For, in the few works which can be of use in the present inquiry, mention is made of about three hundred and fifty poets, who had written tragedies and comedies. (*o*)

We only possess, entire, seven dramatic pieces of Æschylus, seven of Sophocles, nineteen of Euripides, and eleven of Aristophanes; in the whole, forty-four. To these may be added the nineteen comedies of Plautus, and the six of Terence, which are copies or imitations of Greek comedies.

(*n*) Fabr. Bibl. Græc. t. i. p. 736.
(*o*) Id. ibid. t. i. p. 662 et 736.

Time has spared no branch of Grecian literature. Historical compositions, works relative to the sciences, systems of philosophy, treatises on politics, morals, medicine, &c. have almost all perished. The writings of the Romans have experienced the same fate. Those of the Egyptians, the Phœnicians, and several other enlightened nations, have been lost in almost one general wreck.

The copies of a work were formerly multiplied with so much labour, such great wealth was requisite to collect even a small library, that it was with the utmost difficulty that knowledge penetrated from one country to another, or was even preserved in the place where it had originated. This consideration ought to render us very circumspect with regard to the knowledge which we grant or refuse to the ancients.

The defect of the means to preserve and communicate their discoveries, which so often obstructed the philosophers of antiquity in their researches, is no longer an impediment to the moderns. The art of printing, that happy offspring of chance, and the most important perhaps of all inventions, facilitates and preserves the intercourse of ideas between all ages and nations. Knowledge once acquired can now never become extinct; and may perhaps be increased to a degree as much superior to that we at present possess, as our attainments in science are superior to those of the ancients. The influence which the art of printing has hitherto had, and that which it may have in future on the minds of men, would be an excellent subject to discuss.

NOTE V. SAME CHAP. Page 56.

On the Griphi and Impromptus.

THE word *griph* (γρίφος) signifies a net, and was the name given to certain enigmatical questions which were sportively proposed during an entertainment, and which the guests were frequently puzzled to unravel. (*p*) Those who were unable to answer them were subjected to a forfeit.

There were different kinds of griphi. Some were properly enigmas. Such is the following: "I am very large at my birth, and likewise in old age; but very small when at maturity." (*q*) *A Shadow.*—Such also is this: "There are two sisters who incessantly beget each other." (*r*) *Day and Night*; both which words are feminine in Greek.

Other griphi turn on the resemblance of names; as, for example—"What is that which is at once found on the earth, in the sea, and in the heavens?" (*s*) *The dog, the serpent, the bear.* The names of these animals have been given to certain constellations.

Others were formed by a play on letters, syllables, or words. It was required perhaps to recite a verse which began with a certain letter, or one in which another certain letter was not found, or one which began and ended with certain syllables; (*t*) or verses the feet of which were composed of the same num-

(*p*) Suid. in Γρῖφ. Schol. Aristoph. in Vesp. v. 20.
(*q*) Theodect. ap. Athen. lib. 10. cap. 18. p. 451. F.
(*r*) Id. ibid.
(*s*) Id. ibid. cap. 20. p. 453. B.
(*t*) Id. ibid. cap. 16. p. 448. D.

ber of letters, or which might be transposed without injury to the sense or harmony. (*u*)

The latter griphi, and some others which I might adduce, (*x*) having some resemblance to the French *logogriphes,* I have thought I might be allowed to give them that name in Chap. XXV. of this work.

The poets, and especially the writers of comedies, frequently made use of griphi. It appears that collections of them have been compiled; and it is one of these collections which I suppose Euclid to have had in his library.

I have said in the same place that he also had in his library certain impromptus; and have cited in the margin a passage from Athenæus, who has given us six verses of Simonides, composed extempore. Some may hence be inclined to inquire whether the practice which in Italy is called *improvisating* was known to the Greeks, who were endowed with an imagination at least as lively as that of the Italians, and whose language was still better adapted to poetry than the Italian. The following are two facts, one of which is prior by two centuries, and the other posterior by three, to the time in which I suppose Anacharsis to have travelled. 1. The first essays of tragedy were entirely extempore, and Aristotle gives us to understand that they were in verse. (*y*) 2. Strabo mentions a poet of Tarsus in Cilicia, who lived in his time, and who could declaim in such elegant verse on any proposed subject, that he seemed to be immediately inspired by Apollo. He especially succeeded in subjects for tragedy. (*z*) Strabo adds,

(*u*) Theodect. ap. Athen. lib. 10. cap. 20. p. 453. D.
(*x*) Id. ibid.
(*y*) Aristot. de Poet. cap. 4. t. ii. p. 654. E. et 655. B.
(*z*) Strab. lib. 14. p. 676.

hat this talent was not uncommon among the inhabitants of Tarsus; (*a*) and hence, no doubt, is derived the epithet *Tarsicus*, which was given to certain poets who produced, without premeditation, tragic scenes at the pleasure of those by whom they were requested. (*b*)

(*a*) Strab. lib. 14. p. 674.
(*b*) Diog. Laërt. lib. 4. § 58. Menag. ibid.

ADVERTISEMENT

CONCERNING

THE FOLLOWING TABLES.

I HAVE imagined that these Tables might be useful to those who should read, and also to those who should not read, the Travels of the Younger Anacharsis.

The first contains the principal epochs of the Grecian history to the reign of Alexander. I have carefully examined them all; and though I have chosen the most able guides, I have not implicitly followed their opinion, but compared them with those of other chronologists.

I have given tables of the measures, weights, and money of Athens; because these frequently occur in my work. The tables of the itinerary measures of the Romans were necessary to ascertain those of the Greeks.

I have given no tables of the cubic measures of the ancients, nor of the money of the different states of Greece; because I have rarely had occasion to speak of these, and have found only uncertainty in my inquiries concerning them.

In subjects of this kind we frequently can only obtain, by our most elaborate researches, the right to confess our ignorance; and this I think that I have acquired.

CONTENTS OF THE TABLES.

N. B. Three new Tables, marked with an asterisk, have been added to the twelve of the former Edition, according to the wish of M. Barthelemy, who frequently recommended the subject of them to the Compiler of the Table of Illustrious Men.

Page.

I. PRINCIPAL Epochs of the Grecian History, from the Foundation of the Kingdom of Argos to the end of the Reign of Alexander...... 123

* II. Attic Months, with the names of the Festivals.. 141

* III. Tribunals and Magistrates of Athens........... 157

* IV. Greek Colonies................................ 165

V. Names of Persons who have distinguished themselves in Literature and the Arts, from the Arrival of the Phœnician Colony in Greece, to the Establishment of the School of Alexandria.... 176

VI. Names of illustrious Men, arranged in Alphabetical Order................................ 236 209

VII. Roman Measures reduced to French (and English) 236

VIII. Roman Feet reduced to French (and English) Feet 238

IX. Roman Paces reduced to French Toises (and English Yards)................................ 241

X. Roman Miles reduced to French Toises (and English Miles, &c.)................................ 244

XI. Grecian Feet reduced to French (and English) Feet................................ 246

XII. Stadia reduced to French Toises, Roman Miles (and English Measures)................................ 248

XIII. Stadia estimated in French Leagues of 2500 Toises each................................ 250

XIV. Athenian Money reduced to French (and English) 252

XV. Grecian Weights reduced to French (and English) 262

Alphabetic Table of Comparative Geography adapted to the Travels of Anacharsis.

TABLE I.

Containing the principal Epochs of the Grecian History, from the Foundation of the Kingdom of Argos to the End of the Reign of Alexander.

*** It will be proper to premise that, for the dates preceding the first of the Olympiads, I have almost always followed the calculations of the late M. Freret, as he has given them either in his work entitled *Defense de la Chronologie*, or in the several papers of which he is the author, in the Memoirs of the Academy of Belles Lettres. In the dates posterior to the first Olympiad, I have commonly followed the *Fasti Attici* of father Corsini.

N. B. In this new Edition, several dates have been corrected, and some others added, from ancient monuments, and the works of the most able chronologists, particularly that of the learned Larcher on the chronology of Herodotus.

	Years bef. C.
COLONY led by Inarchus to Argos	1970
Phoroneus, his son	1945
Deluge of Ogyges in Bœotia	1796
Colony of Cecrops to Athens	1657
Colony of Cadmus to Thebes	1594
Colony of Danaus to Argos	1586
Deluge of Deucalion in the environs of Parnassus, or in the southern part of Thessaly	1580
Birth of the arts in Greece	1547
Reign of Perseus at Argos	1458
Foundation of Troy	1425

	Years bef. C.
Birth of Hercules	1384
Arrival of Pelops in Greece	1362
Expedition of the Argonauts may be placed about the year	1360
Birth of Theseus	1346
First war of Thebes between Eteocles and Polynices, sons of Œdipus	131
War of Theseus against Creon, king of Thebes	1314
Reign of Atreus, son of Pelops, at Argos	1310
Second war of Thebes, or war of the Epigoni	1307
Taking of Troy seventeen days before the summer solstice	1270
Conquest of the Peloponnesus by the Heraclidæ	1190
Death of Codrus, the last king of Athens; and institution of the perpetual archons in that city	1132
Emigration of the Ionians into Asia Minor, where they founded the cities of Ephesus, Miletus, Colophon, &c.	1130
Homer about the year	900
Restoration of the Olympic Games by Iphitus	884
Legislation of Lycurgus	845
Death of Lycurgus	841
Nicander, son of Charilaus, king of Lacedæmon	824

EIGHTH CENTURY

BEFORE CHRIST.

Olympiads.		*Years bef. C.*
Ol. 1.	OLYMPIAD in which Corœbus gained the prize of the stadium, and which has since been made the principal æra of chronology.	776
	(Each Olympiad contains four years; each of which, beginning at the new moon that follows the summer solstice, corresponds to two Julian years, and includes the six last months of the first and the six first months of the following).	
Ol. 2. yr. 3.	Theopompus, grandson of Charilaus, and nephew of Lycurgus, ascends the throne of Lacedæmon ························	770
Ol. 5. 3.	The people of Chalcis in Eubœa send a colony to Naxos in Sicily ····················	758
	Foundation of Crotton.	
4.	Foundation of Syracuse by the Corinthians··	757
	Foundation of Sybaris.	
Ol. 6. 3.	Charops, first decennial archon at Athens ··	754
Ol. 7. 1.	The people of Naxos in Sicily send a colony to Catana ·····························	752
Ol. 9. 2.	Beginning of the first Messenian war ········	743
Ol. 14. 1.	End of the first Messenian war·············	724
	The double course of the stadium introduced at the Olympic games.	
Ol. 18. 1.	Re-establishment of wrestling and the pentathlum at the Olympic games·············	708
Ol. 19. 2.	Phalantus, a Lacedæmonian, conducts a colony to Tarentum ························	703

SEVENTH CENTURY

BEFORE CHRIST.

Olympiads.		*Years bef. C.*
Ol. 24. yr. 1.	CREON, first annual archon at Athens....	684
3.	Beginning of the second Messenian war....	682
	About the same time the poet Tyrtæus flourished.	
Ol. 25. 1.	Race for chariots with four horses instituted at Olympia towards the year..........	680
Ol. 26. 1.	Institution of the Carnæan games at Sparta..	676
Ol. 28. 1.	The second Messenian war ended by the taking of Eira........................	668
	A colony of Messenians, Pylians, and Methonæans settle at Zancle in Sicily, which city afterwards takes the name of Messana....	667
Ol. 29. 2.	Cypselus obtains the throne of Corinth, and reigns 30 years....................	663
	Byzantium founded by the people of Megara.	
Ol. 33. 1.	The combat of the pancratium instituted at the Olympic games.................	648
Ol. 34. 1.	Terpander, poet and musician of Lesbos, flourished..........................	644
Ol. 35. 1.	Birth of Thales of Miletus, founder of the Ionian school........................	640
3.	Birth of Solon.........................	638
Ol. 37. 1.	Running and wrestling of children introduced at the Olympic games................	632
Ol. 38. 1.	Death of Cypselus, tyrant of Sicyon. His son Periander succeeds him..............	628
Ol. 39. 1.	Archonship and legislation of Draco at Athens, ...	624

Olympiads.		Years bef. C.
Ol. 41. yr. 1.	Boxing between children instituted at the Olympic games	616
Ol. 42. 1.	Murder of the adherents of Cylon at Athens	612
2.	Alcæus and Sappho flourished	611
3.	Birth of the philosopher Anaximander	610
Ol. 43. 1.	Birth of Pythagoras	608
	He died aged about ninety years.	

SIXTH CENTURY

BEFORE CHRIST.

Olympiads.		Years bef. C.
Ol. 44. yr. 2.	FOUNDATION of Massilia or Marseilles	599
4.	Eclipse of the sun predicted by Thales, which took place during the battle between Cyaxares king of the Medes and Alyattes king of Lydia on the 21st of July, at a quarter past five in the morning	597
	Epimenides of Crete purifies the city of Athens from the pollution incurred by the murder of the adherents of Cylon.	
Ol. 46. 1.	Solon induces the council of the Amphictyons to resolve to march their forces against the people of Cirrha, accused of impiety towards the temple of Delphi	596
3.	Archonship and legislation of Solon	594
Ol. 47. 1.	Arrival of the sage Anacharsis at Athens	592
3.	Pittacus begins to reign at Mytilene	590
	He retains the sovereign power during ten years.	
	Taking and destruction of Cirrha.	

Olympiads.		Years bef. C.
Ol. 48. yr. 4.	Competition of musicians instituted at the Pythian games	585
	These games were celebrated at Delphi in the spring.	
Ol. 49. 4.	First Pythiad, serving for an epoch to calculate the years in which the public games were celebrated at Delphi	581
Ol. 50.	First attempts in comedy by Susarion	580
1.	Pittacus abdicates the tyranny of Mytilene.	
	Some years after Thespis makes his first essays in tragedy.	
Ol. 51. 2.	Anaximander, philosopher of the school of Miletus, becomes celebrated	575
3.	Æsop flourished	574
4.	Solon travels into Egypt: arrives at Sardes	573
Ol. 54. 2.	Death of Periander, after a reign of seventy years. The Corinthians recover their liberty.	563
Ol. 55. 1.	Cyrus ascends the throne. Beginning of the empire of the Persians	560
	Pisistratus usurps the sovereign power at Athens.	
2.	He is driven from that city	559
	Solon dies aged eighty years.	
3.	Birth of the poet Simonides of Ceos	558
4.	Re-establishment of Pisistratus	557
Ol. 57. 3.	The poet Theognis flourished	550
Ol. 58. 1.	Burning of the temple of Delphi, afterwards rebuilt by the Alcmeonidæ	548
Ol. 59. 1.	Battle of Thymbra. Crœsus king of Lydia is defeated. Cyrus takes the city of Sardes	544
	Death of Thales, the philosopher.	
Ol. 61. 1.	Thespis represents his Alcestis. Prizes instituted for tragedy	536
Ol. 62. 1.	Anacreon flourished	532

Olympiads.		*Years bef. C.*
Ol. 62. yr. 4.	Death of Cyrus. His son Cambyses succeeds him	529
Ol. 63. 2.	Death of Pisistratus, tyrant of Athens	527
	His sons Hippias and Hipparchus succeed him.	
4.	Birth of the poet Æschylus	525
Ol. 64. 1.	Chœrilus, the tragic author, flourished	524
3.	Death of Polycrates, tyrant of Samos, after a reign of eleven years	522
4.	Darius, son of Hystaspes, begins his reign in Persia	521
Ol. 65. 2.	Birth of Pindar	519
Ol. 66. 4.	Death of Hipparchus, tyrant of Athens, killed by Harmodius and Aristogiton	513
Ol. 67. 1.	Darius retakes Babylon	512
	Hippias driven from Athens.	
4.	Clisthenes, archon at Athens, increases the number of the tribes from four to ten	509
	Tumult at Croton against the Pythagoreans, who are driven out of Magna Græcia.	
Ol. 68. 1.	Expedition of Darius against the Scythians	508
Ol. 69. 1.	Ionia revolts against Darius. Burning of Sardes,	504

FIFTH CENTURY

BEFORE CHRIST.

Olympiads.		*Years bef. C.*
Ol. 70. yr. 1.	RACE for chariots drawn by two mules introduced at the Olympic games ············	500
	Birth of the philosopher Anaxagoras.	
	Æschylus, at the age of twenty-five years, is a competitor for the prize in tragedy with Pratinas and Chœrilus.	
3.	Birth of Sophocles ······················	498
4.	The Samians seize on Zancle in Sicily ······	497
Ol. 71. 1.	Taking and destruction of Miletus by the Persians. Phrynicus, the disciple of Thespis, makes it the subject of a tragedy. He first introduced female characters on the stage.	496
	Birth of Democritus. He lived ninety years.	
2.	Birth of the historian Hellanicus, of Lebos ··	495
Ol. 72. 2.	Gelon seizes on Gela ····················	491
3.	Battle of Marathon, gained by Miltiades the 6th of Boedromion (September 13th) ····	490
4.	Miltiades having been unsuccessful in the siege of Paris, is prosecuted, and dies in prison ··	489
Ol. 73. 1.	Chionides of Athens brings a comedy on the stage ······························	488
2.	Death of Darius king of Persia. Xerxes, his son, succeeds him ····················	487
4.	Birth of Euripides ······················	485
	Gelon makes himself master of Syracuse.	
	Birth of Herodotus.	
Ol. 74. 4.	Xerxes passes the winter at Sardes ·········	481
	Xerxes crosses the Hellespont in the spring, and continues there a month.	

Olympiads.		*Years bef. C.*
Ol. 75. yr. 1.	Battle at Thermopylæ, the 6th of Hecatombæon (August 7).—Xerxes arrives at Athens towards the end of that month............	480
	Battle of Salamis the 20th of Boedromion (October 19).	
	The same day the Carthaginians were defeated at Himera by Gelon.	
	Birth of the orator Antiphon.	
2.	Battles of Platæa and Mycale the 4th of Boedromion (22d of September)............	478
	Taking of Sestos.	
	Conclusion of the History of Herodotus.	
Ol. 76. 3.	Death of Gelon. Hiero, his brother, succeeds him..................................	474
	The walls of Athens rebuilt.	
Ol. 77.	An eruption of Vesuvius..................	472
1.	Banishment of Themistocles by the ostracism	471
	Victory of Cimon over the Persians near the river Eurymedon......................	470
	Birth of Thucydides.	
	Æschylus and Sophocles dispute the prize of tragedy, which is adjudged to the latter....	469
	Birth of Socrates, the 6th of Thargelion, (June 5).	
	Cimon removes the bones of Theseus to Athens.	
Ol. 78. 1.	Death of Simonides, aged a hundred years....	463
2.	Death of Aristides.........................	467
4.	Death of Xerxes. Artaxerxes Longimanus succeeds him, and reigns forty years..........	465
Ol. 79. 1.	Earthquake at Lacedæmon...............	464
	Third Messenian war. This war lasted ten years.	
	Heraclitus of Ephesus flourished.	

Olympiads.		Years bef. C.
Ol. 79. yr. 4.	Cimon leads a body of Athenian troops to the assistance of the Lacedæmonians, who, suspecting them of perfidy, send them back; which becomes a source of misunderstanding between the two states. Banishment of Cimon	461
Ol. 80. 1.	Birth of Hippocrates	460
	Ephialtes diminishes the authority of the Areopagus.	
2.	Birth of the orator Lysias	459
Ol. 81. 1.	Death of Æschylus	456
	The Athenians under the conduct of Tolmides, and afterward under that of Pericles, lay waste the coasts of Laconia.	
2.	Cratinus and Plato, poets of the ancient comedy	455
Ol. 82. 1.	Ion brings his tragedies on the stage	452
	Death of Pindar.	
3.	Truce for five years between the states of Peloponnesus and the Athenians concluded by Cimon, who had been recalled from banishment, and who soon after led an army into Cyprus	450
	Death of Themistocles, aged sixty-five years.	
4.	Cimon obliges the king of Persia to sign a treaty with the Greeks dishonourable to that monarch	449
Ol. 83.	Death of Cimon.	
3.	The Eubœans and Megareans separate from the Athenians, who reduce them, under the conduct of Pericles	446
	Expiration of the truce of five years between the Lacedæmonians and the Athenians. Another truce of thirty years.	
Ol. 84. 1.	The philosophers Melissus, Protagoras, and Empedocles, flourished	444

Olympiads.		Years bef. C.
Ol. 84. yr. 1.	Herodotus reads his History at the Olympic games	444
	Pericles remains without competitors. He had taken part in the government for twenty-five years before, and enjoyed an almost absolute power during fifteen years after.	
3.	Euripides, aged forty-three years, gains the prize for tragedy for the first time	442
Ol. 85. 3.	The Athenians send a colony to Amphipolis	438
	Building of the Propylæa in the citadel of Athens.	
	Inauguration of the statue of Minerva made by Phidias.	
	Death of Phidias.	
	The orator Antiphon flourished.	
	Restoration of comedy, which had been prohibited three years before.	
Ol. 86. 1.	The war between the Corinthians and Corcyreans commences	436
	Birth of Isocrates.	
	Then flourished the philosophers Democritus, Empedocles, Hippocrates, Gorgias, Hippias, Prodicus, Zeno of Elea, Parmenides, and Socrates.	
Ol. 87. 1.	The 27th of June, Meton observed the summer solstice, and invented a new cycle, which he made commence at the new moon which followed the summer solstice, and corresponded to the 1st of Hecatombæon (16th of July)	432
	The civil year, before, began with the new moon which followed the winter solstice. It afterwards commenced with that which follows the summer solstice, at which time also the new archons entered on their office.	
2.	Beginning of the Peloponnesian war, in the spring of the year	431
3.	Plague of Athens	430
	Eupolis begins to write comedies.	

Olympiads.		Years bef. C.
Ol. 87. yr. 3.	Birth of Plato, the 7th of Thargelion (June 6).	429
4.	Death of Pericles, towards the month of Boedromion (October).	
Ol. 88. 1.	Death of Anaxagoros	428
2.	The Athenians seize on Mytilene, and divide among them the lands of Lesbos	427
	The orator Gorgias persuades the Athenians to succour the Leontines in Sicily.	
3.	Eruption of Ætna	426
4.	The Athenians purify the isle of Delos	425
	The Athenians take Pylos in Peloponnesus.	
	Death of Artaxerxes Longimanus. Xerxes II. succeeds him.	
Ol. 89. 1.	Battle of Delium between the Athenians and Bœotians, in which the latter gain the victory. Socrates there saves the life of young Xenophon	424
	Death of Xerxes II. the king of Persia. Sogdianus succeeds him, and reigns seven months.	
	First representation of the Clouds of Aristophanes	423
2.	The temple of Juno at Argos burnt, in the 56th year of the priesthood of Chrysis.	
	Darius II. surnamed Nothus, succeeds Sogdianus.	
3.	Battle of Amphipolis, in which Brasidas the general of the Lacedæmonians, and Cleon the general of the Athenians, are slain	422
	Truce for fifty years concluded between the Athenians and Lacedæmonians.	
4.	The Athenians, under various pretexts, break the truce, and enter into an alliance with the Argives, the Eleans, and the Mantineans	421
Ol. 90. 1.	Re-establishment of the inhabitants of Delos by the Athenians	420
3.	Taking of Himera by the Carthaginians	418

Olympiads.		*Years bef. C.*
Ol. 91. yr. 1.	Alcibiades gains the prize at the Olympic games	416
	The Athenians reduce Melos.	
2.	Expedition of the Athenians into Sicily	415
3.	The truce for fifty years concluded between the Lacedæmonians and Athenians, ends by an open rupture, after having continued six years and ten months	414
4.	The Lacedæmonians seize on and fortify Decelia	413
	The army of the Athenians is totally defeated in Sicily. Nicias and Demosthenes put to death in the month of Metageitnion, which began the 15th of August.	
	Banishment of Hyperbolus. The ostracism laid aside.	
Ol. 92.	Alcibiades forsakes the Lacedæmonians	412
1.	Diocles gives laws to the Syracusans.	
	Four hundred citizens placed at the head of the government towards the beginning of the month Elaphebolion, the 1st of which corresponded to the 27th of February.	
2.	The four hundred deposed, four months after.	
	End of the History of Thucydides, which concludes at the 21st year of the Peloponnesian war.	
Ol. 93.	Death of Euripides	407
2. 3.	Dionysius the Elder ascends the throne of Syracuse	406
	Death of Sophocles, in his ninety-second year.	
	Battle of Arginusæ, in which the fleet of the Athenians defeats that of the Lacedæmonians.	
4.	Lysander gains a signal victory over the Athenians near Ægos-Potamos	405
	Death of Darius Nothus. Artaxerxes Mnemon succeeds him	

Olympiads.		Years bef. C.
Ol. 93. yr. 4.	Athens taken by the Lacedæmonians the 16th of Munychion (April 24).	405
Ol. 94. 1.	Lysander establishes at Athens thirty magistrates, known by the name of the Thirty Tyrants	404
	Their authority abolished eight months after.	
2.	The democracy re-established at Athens. Archonship of Euclid. Amnesty...........	403
	Adoption of the Ionic alphabet.	
	Expedition of the younger Cyrus.	

FOURTH CENTURY

BEFORE CHRIST.

Olympiads.		Years bef. C.
Ol. 95. yr. 1.	DEATH of Socrates, towards the end of Thargelion (May)	400
3.	Conclusion of the History of Ctesias........	398
Ol. 96. 1.	Defeat of the Carthaginians by Dionysius of Syacuse	396
3.	Conon defeats the Lacedæmonians near Cnidus	394
4.	Agesilaus, king of the Lacedæmonians, defeats the Thebans at Coronea.................	393
	Conon rebuilds the walls of the Piræus.	
Ol. 97. 1.	The Athenians, under the conduct of Thrasybulus, make themselves masters of a part of Lesbos	392
2.	Thucydides is recalled from banishment, and dies...............................	391
Ol. 98. 2.	Peace of Antalcidas between the Persians and Greeks	387
	Beginning of the History of Callisthenes.	

Olympiads.		Years bef. C.
Ol. 98. yr. 3.	Birth of Demosthenes	386
Ol. 99. 1.	Birth of Aristotle	384
Ol. 100. 1.	Death of Philoxenus, the dithyrambic poet	380
3.	Pelopidas, and the other exiles from Thebes, leave Athens, and seize the citadel of Thebes which had been taken by the Lacedæmonians a short time before	378
4.	Naval battle near Naxos, in which Chabrias, the Athenian general, defeats the Lacedæmonians	377
Ol. 101. 1.	Eubulus of Athens, author of several comedies	376
2.	Timotheus, the Athenian general, takes Corcyra, and defeats the Lacedæmonians at Leucas	375
3.	Artaxerxes Mnemon, king of Persia, gives peace to Greece. The Lacedæmonians preserve the empire of the land, and the Athenians obtain that of the sea	374
	Death of Evagoras, king of Cyprus.	
4.	Platæa destroyed by the Thebans	373
	Earthquakes in Peloponnesus. The cities of Helice and Bura destroyed.	
	Appearance of a comet in the winter of 373 and 372.	
Ol. 102. 1.	Battle of Leuctra the 5th of Hecatombæon (July 18). The Thebans, commanded by Epaminondas, defeat the Lacedæmonians under the command of their king Cleombrotus, who is slain	372
	Foundation of the city of Megalopolis in Arcadia.	
2.	Expedition of Epaminondas into Laconia.—Foundation of the city of Messene	371
3.	Death of Jason, tyrant of Pheræ	370

Olympiads.		*Years. bef. C.*
Ol. 102. yr. 4.	The Athenians, under the command of Iphicrates, come to the assistance of the Lacedæmonians	369
	Aphareus, the adopted son of Isocrates, begins to write tragedies.	
Ol. 103. 1.	Eudoxus of Cnidus flourished	368
	Death of Dionysius the Elder, king of Syracuse. His son, of the same name, succeeds him in the spring of the year.	
2.	Aristotle comes to reside at Athens when eighteen years of age	367
Ol. 104. 1.	Pelopidas attacks and defeats Alexander, the tyrant of Pheræ, and is himself slain in the battle	364
2.	Battle of Mantinea, and death of Epaminondas, on the 12th of the month Scirophorion (the 4th July)	363
	Death of Agesilaus, king of Lacedæmon.	
3.	Death of Artaxerxes Mnemon. Ochus succeeds him	362
	Conclusion of the History of Xenophon.	
	Third voyage of Plato into Sicily towards the beginning of the year	361
	He remained there fifteen or sixteen months.	
Ol. 105.	Philip ascends the throne of Macedon	360
1.	Beginning of the History of Theopompus.	
3.	The Social War. The islands of Chios, Rhodes, and Cos, and the city of Byzantium, detach themselves from the Athenians	358
4.	Expedition of Dion into Sicily. He embarks at Zacynthus in the month of August of the year	357
	Eclipse of the moon the 19th of September, at 11h. 45m. A. M.	
Ol. 106. 1.	Birth of Alexander, on the 6th of Hecatombæon (July 22), the day the temple of Diana was burnt at Ephesus	356

Olympiads.		Years bef. C.
Ol. 106. yr. 1.	Philip, his father, crowned conqueror at the Olympic games about the same time.	
	Conclusion of the History of Ephorus; his son Demophilus continues it.	
2.	Beginning of the third Sacred War. Taking of Delphi, and pillage of its temple by the Phocians	355
3.	Iphicrates and Timotheus prosecuted, and deprived of the command of the army	354
4.	Death of Mausolus, king of Caria. Artemisia, his wife and sister, succeeds him, and reigns two years	353
Ol. 107. 1.	Demosthenes pronounces his first harangue against Philip of Macedon	352
4.	The Olynthians, besieged by Philip, implore succour from the Athenians	349
Ol. 108. 1.	Death of Plato	348
	End of the third Sacred War	
2.	Treaty of alliance and peace between Philip and the Athenians	347
	The deputies of Philip take their seats in the assembly of the Amphictyons.	
3.	Philip seizes on the cities of Phocis, destroys them, and compels the inhabitants to take up their residence in the villages	346
Ol. 109. 2.	Timoleon drives the younger Dionysius from Syracuse, and sends him to Corinth	343
3.	Birth of Epicurus on the 7th of Gamelion (January 12)	342
	Birth of Menander about the same time.	
4.	Appearance of a comet near the equinoctial	341
Ol. 110. 3.	Battle of Chæronea the 7th of Metageitnion (August 2)	338
	Death of Isocrates, aged a hundred and two years.	
4.	Timoleon dies at Syracuse	337

Olympiads.		*Years bef. C.*
Ol. 111. yr. 1.	Death of Philip, king of Macedon	336
2.	Pillage of Thebes	335
	Passage of Alexander into Asia.	
	Battle of the Granicus.	
4.	Battle of Issus	333
Ol. 112. 1.	Taking of Tyre	332
	Foundation of Alexandria.	
2.	Total eclipse of the moon the 20th of September, at 7h. 30m. P. M.	331
	Battle of Gaugamela, or Arbela, the 26th of Beodromion (October 3).	
3.	Death of Darius Codomannus, the last king of Persia	330
	Commencement of the period of Calippus, the 25th of Posideon (December 20).	
Ol. 113. 1.	Philemon begins to produce his comedies	
2.	Defeat of Porus by Alexander	327
Ol. 114. 1.	Death of Alexander at Babylon, aged thirty-three years and eight months, on the 29th of Thargelion (June 1)	328
	On the same day Diogenes the Cynic dies at Corinth, aged ninety years.	
2.	The Lamiac war: Antipater is defeated	323
	Aristotle, after having taught thirteen years in the Lycæum, flies to Chalcis, and there dies.	
3.	End of the Lamiac war. The Athenians receive the law of the victor	322
	Demosthenes, having taken refuge in the island of Calauria, is compelled to put himself to death on the 16th of Pyanepsion, which corresponded to the 12th of November, according to the cycle of Calippus, and following the order of the Attic months pointed out in the following table.	

TABLE II.

ATTIC MONTHS.

FROM the time of Theodorus Gaza, a learned Greek of Thessalonica, who died at Rome in 1478, to that of Edward Corsini, the most able chronologist of the present age, the order of the ancient months of the Attic year has been continually rendered more uncertain and confused. Barthelemy alone, attaching himself to no system, has re-established this order with respect to the fourth and fifth months, and assigned to the others their true place. Of this he has given convincing proofs in his Observations on the Choiseul Marble. The perfect agreement on this subject, which is found between him and a Greek anonymous writer, appears to us at once remarkable, and a strong confirmation of the opinion of Barthelemy. This Greek writer, it is true, did not live till the time of the taking of Constantinople by Mahomet II.; but he cites more ancient authors, from whom he gives the succession of Attic months in the same order assigned to them by Barthelemy. The work of this anonymous author has remained in manuscript, and is to be found in the National Library. *Manus. Cod. Gr. in* 8vo. No. 1630.

It was still extremely difficult to fix the day of each festival. Apollonius, and several ancient grammarians, had written works on this subject; but they are unfortunately all lost, and we are reduced to a small number of passages in the authors of antiquity, which are neither clear nor very decisive. Though Corsini has made use of them with much success, he was not able to determine the day of a great number of festivals, the names of which have come down to us. We have

gone further, by making use of a fragment of the Rustic Calendar, preserved among the Oxford Marbles, which that learned man had neglected—and from some new observations.

The correspondence of the year of the Athenians with our solar year did not enter into the work we proposed. We shall only observe, that this people, to make these two years correspond, employed several cycles. In the time of Solon there was one of four years. Cleostratus and Harpalus invented others. The latter caused his *Heccædecaeteris*, or period of sixteen years, to be adopted, which preceded the *Enneadecaeteris*, or period of nineteen years, of Meton. The latter was corrected by Calippus, about the time of the death of Alexander. The year was at first purely lunar, that is to say, consisted of three hundred and fifty-four days: afterwards it was civil and lunar, and consisted of three hundred and sixty. It began, before Meton, at the winter solstice, and after his time at the summer solstice. In order to render more apparent the result of such a change, with respeet to the correspondence between the Attic months and ours, two Tables are added relative to it. This subject, no doubt, requires still more ample elucidations; but to attempt them would carry us too far; and we must refer the reader to the works of different chronologists—among others to that of Dodwell *De veteribus Græcorum Romanorumque Cyclis.*

N. B.—In the following table the days of the sittings of the Areopagus are given from Julius Pollux; and the festivals, the days of which cannot be ascertained, are placed at the bottom of the page.

ATTIC MONTHS.

HECATOMBÆON.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate. Eiseteria, sacrifice and repast, in common, of the magistrates and generals.
	2	
	3	
	4	
	5	Battle of Leuctra.
	6	
	7	Day dedicated to Apollo. Connideia in honour of the tutor of Theseus.
	8	Festival of Neptune and Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	Cronia in honour of Saturn.
	13	
	14	Lesser annual Panathenæa in honour of Minerva.
	15	
	16	Metœcia, or Xynœcia, in memory of the union of the boroughs of Attica.
	17	
	18	
	19	
	20	Theoxenia in honour of foreign gods.
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	
	26	
	27	
	28	The great quinquennial Panathenæa in honour of Minerva.
	29	Androgeonia, an expiatory festival in memory of the death of Androgeus the son of Minos.
	30	

Hecatombæa, in honour of Juno.
Haloa, in honour of Ceres.

METAGEITNION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενε, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	Sacrifice to the Eumenians.
	3	
	4	
	5	
	6	
	7	Day dedicated to Apollo.
	8	Festival of Neptune and of **Theseus.**
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	
	17	
	18	
	19	
	20	
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	
	26	
	27	
	28	
	29	
	30	

Metageitnia, in honour of Apollo.

BOEDROMION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	Victory at Platæa, and quinquennial Eleutheria.
	5	
	6	Victory at Marathon.
	7	Festival of Apollo, and of Pan.
	8	Day consecrated to Theseus
	9	
	10	
Μηνος μεσȣντος, Middle of the month.	11	
	12	Charisteria, or thanksgiving for the restoration of liberty by Thrasybulus.
	13	
	14	Cock-fighting instituted by Themistocles, in commemoration of the battle of Salamis.
	15	Agyrmos, or the assembling of the initiated. (Days 15–24: Eleusinia, or greater mysteries.)
	16	Procession of the initiated to the sea. Victory of Chabrias at Naxos.
	17	Day of fasting.
	18	General sacrifice.
	19	Lampadophoria, or procession with torches.
	20	Pomp, or procession of Iacchus. Victory at Salamis.
Μηνος φθιοντος, End of the Month.	21	Solemn return of the initiated.
	22	Epidauria, or commemoration of the initiation of Æsculapius.
	23	Plemochoæ; mystical effusion of water.
	24	Gymnastic games at Eleusis.
	25	Battle of Gaugamela, or, as usually called, of Arbela.
	26	
	27	
	28	
	29	
	30	

Boedromia, in honour of Apollo.

PYANEPSION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Pyanepsia, in honour of Apollo and Diana. Oschophoria, in honour of Bacchus.
	8	Festival of Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	Stenia, preparation for the Thesmophoria.
	12	
	13	
	14	Commencement of the Thesmophori.
	15	Second day of that festival, consecrated especially to Ceres.
	16	Day of fasting, observed by the women who celebrated the festival.
	17	Zemia, or expiatory sacrifice offered by them.
	18	Diogma, or the pursuit; the last day of this festival.
	19	
	20	Feriæ. (20–21)
Μηνος φθινοντος, End of the Month.	21	
	22	Dorpia, or the banquet, — Apaturia, in honour of Bacchus. (22–24)
	23	Anarrysis, or the sacrifice,
	24	Coureotis, or the shaving,
	25	
	26	
	27	
	28	
	29	
	30	Chalceia, or Pandemon, festival in honour of Vulcan, celebrated by all the smiths in Attica.

MÆMACTERION.

Days of the Month.		FESTIVALS.
Μηνος ἱσταμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	Proerosia, the festival of seed-time in honour of Ceres.
	16	Funeral festival, in memory of the Greeks slain at the battle of Platæa.
	17	
	18	
	19	
	20	Mæmacteria, in honour of Jupiter.
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	
	26	
	27	
	28	
	29	
	30	

POSIDEON.

Days of the Month.		FESTIVALS.
Μηνος ἱϛαμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus—Poseidia, or festival of Neptune.
	9	Festival of the Winds.
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	
	17	
	18	
	19	
	20	
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	
	26	
	27	
	28	Theonia, } Dionysia of the Fields, or of the Piræus.
	29	Ascolia, } Dionysia of the Fields, or of the Piræus.
	30	Iobaccheia, } Dionysia of the Fields, or of the Piræus.

GAMELION.

Days of the Month.		FESTIVALS.
Μηνος ἱσταμενου, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus.
	9	
	10	
Μηνος μεσουντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	
	17	
	18	
	19	
	20	Cittophoria, in honour of Bacchus.
Μηνος φθινοντος, End of the Month.	21	
	22	} Sittings of the Areopagus.
	23	}
	24	}
	25	
	26	
	27	
	28	
	29	
	30	

GAMELIA, in honour of Juno.

ANTHESTERION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενȣ, Beginning of the Month.	1	Neophoria and Hydrophoria, a mournful festival in commemoration of the Deluge.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	Pithœgia } Dionysia Lenæa.
	12	Choes } Dionysia Lenæa.
	13	Chytri } Dionysia Lenæa.
	14	
	15	
	16	
	17	
	18	
	19	
	20	
Μηνος φθινοντος, End of the Month.	21	Diasia, a festival celebrated without the city to Jupiter Meilichius.
	22	} Sittings of the Areopagus.
	23	} Sittings of the Areopagus.
	24	} Sittings of the Areopagus.
	25	Lesser Mysteries.
	26	
	27	
	28	
	29	
	30	

ELAPHEBOLION.

	Days of the Month.	FESTIVALS.
Μηνος ἱσταμενου, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus; and Asclepia, or festival of Æsculapius.
	9	
	10	
Μηνος μεσουντος, Middle of the Month.	11	...... } Dionysia of the city.
	12	Phellos, } Dionysia of the city.
	13	...... } Dionysia of the city.
	14	Pandia, festival of Jupiter.
	15	Cronia, in honour of Saturn.
	16	
	17	
	18	
	19	
	20	
Μηνος φθινοντος, End of the Month.	21	
	22	} Sittings of the Areopagus.
	23	} Sittings of the Areopagus.
	24	} Sittings of the Areopagus.
	25	
	26	
	27	
	28	
	29	
	30	

Elapheboliа, in honour of Diana.
Anaceia, festival of Castor and Pollux.

MUNYCHION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενε, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	Delphinia, in honour of Apollo:
	7	Day of the birth of that god.
	8	Festival of Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	Munychia, festival of Diana, in memory of the victory at Salamis, in Cyprus.
	17	
	18	
	19	Equestrian Diasia, or cavalcade in honour of Jupiter.
	20	
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	
	26	
	27	
	28	
	29	
	30	Heracleia, a rural festival in honour of Hercules.

THARGELION.

Days of the Month.		FESTIVALS.
Μηνος ἱςαμενȣ, Beginning the Month.	1	Neomenia, a sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	Birth of Diana } Thargelia.
	7	Birth of Apollo } Thargelia.
	8	Festival of Neptune and of Theseus.
	9	
	10	Annual Delia, in honour of Apollo—Lustration of Athens.
Μηνος μεσȣντος, Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	
	17	
	18	
	19	Callynteria, a mourning festival in commemoration of the death of Agraulus, the daughter of Cecrops.
	20	Bendidia, in honour of Diana.
Μηνος φθινοντος, End of the Month.	21	
	22	} Sittings of the Areopagus.
	23	} Sittings of the Areopagus.
	24	} Sittings of the Areopagus.
	25	Plynteria, a mourning festival in honour of Minerva.
	26	
	27	
	28	
	29	
	30	

QUINQUENNIAL DELIA.

SCIROPHORION.

Days of the Month.		FESTIVALS.
Μηνος ἱϛαμενȣ, Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Neptune and of Theseus.
	9	
	10	
Μηνος μεσȣντος, Middle of the Month.	11	
	12	Scirophoria, in honour of Minerva, Ceres, and Proserpine.---Battle of Mantinea.
	13	
	14	Diipoleia, or Bouphonia : Sacrifice of Oxen to Jupiter Polieus, or protector of the city.
	15	
	16	
	17	
	18	
	19	
	20	Adonia, mourning festival in commemoration of the death of Adonis.
Μηνος φθινοντος, End of the Month.	21	
	22	Sittings of the Areopagus.
	23	Sittings of the Areopagus.
	24	Sittings of the Areopagus.
	25	Horaia ; sacrifice to the Sun and the Hours.
	26	
	27	
	28	Annual Heracleia, in honour of Hercules.
	29	
	30	Sacrifice to Jupiter Saviour.

ARREPHORIA ; or HERSEPHORIA, in honour of Minerva.

Correspondence of the Attic Months with those of the European Calendar, in the first Year of the 81*st Olympiad, the* 448*th Year before Christ.*

Winter Months.

1st of Gamelion .... February 6.
1st of Anthesterion .... March 8
1st of Elaphebolion .... April 6.

Spring Months.

1st of Munychion................ May 6.
1st of Thargelion .... June 4.
1st of Scirophorion................ July 4.

Summer Months.

1st of Hecatombæon.............. August 2.
1st of Metageitnion .... September 1.
1st of Boedromion .... September 30.

Autumnal Months.

1st of Pyanepsion .... October 30.
1st of Mæmacterion.............. November 28.
1st of Posideon .... December 28.

N. B.—This Table shows the order of the months, according to the cycle of Harpalus; and the following according to that of Meton. In both these periods a thirteenth month (Posideon II.) was intercalated, to adjust, at certain time, the lunar, or civil and lunar, years, to the course of the sun.

Correspondence of the Attic Months with those of the European Calendar, in the first Year of the 92d Olympiad, the $\frac{413}{412}$th Year before Christ.

Summer Months.

1st of Hecatombæon .... July 6.
1st of Metageitnion .... August 4.
1st of Boedromion .... September 5.

Autumnal Months.

1st of Pyanepsion .... October 2.
1st of Mæmacterion .... November 1.
1st of Posideon .... November 30.

Winter Months.

1st of Gamelion .... December 30.
1st of Anthesterion .... January 28.
1st of Elaphebolion .... February 27.

Spring Months.

1st of Munychion .... March 28.
1st of Thargelion .... April 27.
1st of Scirophorion .... May 27.

TABLE III.

TRIBUNALS AND MAGISTRATES OF ATHENS.

IN Chap. XVI. (Vol. II. p. 281.) the tribunals and magistrates of Athens are treated of. It cannot be doubted, that if M. Barthelemy had himself edited this new edition of his work, he would have added more circumstantial information on this subject, either in a note or a table constructed for that purpose. The latter we have here endeavoured to supply: it will be found to contain elucidations relative to several articles which M. Barthelemy has passed over in silence. In compiling it we have availed ourselves of every thing to be found in Harpocration, Julius Pollux, and the ancient printed lexicographers, as well as in Photius and Eudemus, whose works still remain in manuscript. Though the orators, historians, and other authors of antiquity, do not furnish satisfactory information on this head, we have nevertheless consulted them with care. Among the modern writers who have treated this subject, Sigonius is to be preferred; but the accounts he gives are not always accurate, nor sufficiently complete.

TRIBUNALS.

1. The Ecclesia (Εκκλησια) or General Assembly.
2. The Senate (Βουλη) or Council of Five Hundred.
3. The Areopagus (Αρειος παγος,) or Tribunal of the Hill of Mars.
4. The Heliastic Tribunal (Ἡλιαστικον), or Tribunal of the Heliastæ (Ἡλιασται), in two or three divisions, according to the causes.

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5. The Epipalladium (το επι Παλλαδιῳ), a tribunal which took cognizance of wilful murder.*
6. The Epidelphinium (το επι Δελφινιῳ), which tried causes of involuntary homicide.*
7. The Enphreattium (το εν Φρεαττοι), or the Tribunal of the Well, which took cognizance of murders committed by banished persons.
8. The Epiprytanium (το επι Πρυτανειῳ), a tribunal which took cognizance of deaths occasioned by inanimate things.
9. The Epithallattium (Επιθαλαττιον), a tribunal which tried persons accused of offences committed on the seas: but its authority ceased the instant the anchor was cast.

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10. The Tribunal of the Archon Eponymus, or First Archon, composed of that magistrate, two paredri or assessors, and a clerk. It took cognizance of cases relative to guardians and wards, and suits instituted between relations.

* It is thus in the French; but it is probably a mistake; for Potter, whose authority on this subject is certainly very great, says the Epipalladium took cognizance of *involuntary homicide*, and the Epidelphinium of *justifiable homicide*. See Potter's Antiquities of Greece, Book I. chap. 20.—T.

11. That of the KING ARCHON, composed in the same manner as the former: it took cognizance of the crime of impiety, and matters relative to religious worship.

12. The Tribunal of the POLEMARCH, or Third Archon, composed in like manner: it took cognizance of all affairs relative to foreigners and sojourners in Athens.

13. The THESMOTHETÆ; a tribunal of commerce and general police; and, in the first instance, for civil affairs.

14. The ELEVEN, including the clerk or register: a tribunal of correctional and executive police. They sat at the Parabuston, and took cognizance of thefts by day to the value of fifty drachmas, and of all committed in the night. They likewise had charge of the prisons, and caused sentences of death to be executed.

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15. The CATADEMI (Κατα Δημους), or Forty, elected by lot (τετρακοντα Κληρωτοι), magistrates established in every borough of Attica, who determined causes to the value of ten drachmas.

16. The DIATETÆ (Διαιτηται), or arbitrators. Their number varied, and has sometimes amounted to twelve hundred. By a decree procured by Demosthenes, they were reduced to three hundred.

17. The NAUTODICÆ (Ναυτοδικαι), composing a tribunal by which merchants, foreigners, and seafaring persons, were tried in the first instance. These judges sat on the 30th of every month, at the Piræus.

MAGISTRATES.

The Nine Archons.

The ARCHON EPONYMUS (Επωνυμος, or Αρχων).
The KING ARCHON (Βασιλευς).
The POLEMARCH (Πολεμαρχος).
The Six THESMOTHETÆ (Θεσμοθεται).

[These nine magistrates, assembled at the Odeon, formed the Council of State.]

The EPISTATES (Επιστατης), or president.

The Nine PROEDRI (Προεδροι), or chiefs of tribes.

The PRYTANES (Πρυτανεις), who, to the number of five hundred, including the Epistates and Proedri, composed the senate, and presided in their turn, or prytania, in the assembly of the people.

The EPHETÆ (Εφεται), fifty-one magistrates who composed alternately, and as occasion required, the tribunals of the Epipalladium, the Epidelphinium, the Epiphryattium, and the Epiprytaneum.

The NOMOPHYLACES (Νομοφυλακες), or guardians of the laws, who superintended the votes in the General Assembly.

The NOMOTHETÆ (Νομοθεται), magistrates more or less numerous, chosen from among the Heliastæ, for the emendation of the laws, according to circumstances.

The TWENTY, established after the tyranny of the Thirty, to superintend at elections.

The ORATORS (Ῥητορες), appointed by lot, and instituted by Solon, to the number of ten, to defend the interests of the people, either in the Senate or the General Assembly.

The SYNDICS (Συνδικοι), five orators chosen by the people for the defence of the ancient laws, when their abrogation should be proposed, before the tribunal, or commission of the Nomothetæ.

The PERISTIARCHS (Περιστιαρχοι), magistrates who purified the places in which assemblies were held.

The LEXIARCHS (Ληξιαρχοι); six magistrates who, assisted by thirty inferior officers, took account of, and levied, fines on those who absented themselves from the assembly of the people.

The SYNGRAPHS (Συγγραφεις), thirty officers who collected the votes.

The APOGRAPHS (Απογραφεις), officers who distributed the suits.

The GRAMMATISTS (Γραμματισται), or Scribes, two for each tribe.

The EPHYDOR (Εφυδορ), or officer who took care of the Clepsydra.

The CERYCES (Κηρυκες), the heralds of the senate and the people.

The ANTIGRAPHS (Αντιγραφεις), or correctors of accounts in the assembly of the people.

The APODECTÆ (Αποδεκται), created by Clisthenes, to the number of ten, who executed nearly the same functions in the senate.

The EPIGRAPHS (Επιγραφεις), who registered the accounts.

The LOGISTÆ (Λογισται), ten magistrates who revised the accounts.

The EUTHYNÆ (Ευθυναι), twelve others, who exercising the same function, had likewise the right of imposing fines.

The MASTERES (Μαστηρες), or Inquisitors.

The ZETETÆ (Ζητηται), or Searchers.

[These two latter magistracies appear to have had the same object—the inquiry after the debtors to the state. It is

not known whether the first was annual, but the second and the three following were only temporary.]

The EPISTATÆ, or Surveyors of the Waters, Επισταται των Ὑδατων,) the number of whom was not determined.

The ODOPOII (Οδοποιοι), or Surveyors of the Ways.

The TEICHOPOII (Τειχοποιοι), who superintended the repair or rebuilding of the walls.

The TAMIAS, or Treasurer-General of the Administration, (Ταμιας της Διοικησεως), chosen for five years. This office, with which Aristides and the orator Lycurgus were invested, and which gave great power, appears to have been only temporary.

The TAMIÆ, or Tamiouchi, (Ταμιαι,) that is, Treasurers, were taken from the richest class of the citizens.

The POLETÆ (Πωληται), ten magistrates who superintended the sales of estates, or other things, confiscated.

The DEMARCHI (Δημαρχοι), anciently called Naucrari, the chiefs and administrators of the demi or boroughs of the several tribes.*

The Distributors of the Theoric Money (Θεωρικον), or money given to the people to purchase seats in the theatre.

The SITOPHYLACES (Σιτοφυλακες), fifteen magistrates, of whom five at the Piræus and ten at Athens presided over the sale of grain.

The PRACTORES (Πρακτορες), appointed to receive fines.

The CRENOPHYLAX(Κρηνοφυλαξ), an officer who had the care of the fountains.

The ADMINISTRATORS of the PORT (Επιμεληται εμποριυ or των νεωριων), ten magistrates appointed to superintend the military armaments, and the police of the Piræus. They had under their orders—

* The French has here *Chefs et administrateurs des tribus*; but the Phylarchos was the chief magistrate of the tribe, and the Demarchos only of the particular demos, or borough, to which he belonged.—T.

The APOSTOLES (Αποστολεις), or commanders of cruizers.

The NAUPHYLACES (Ναυφυλακες), the keepers of the vessels.*

The METRONOMI (Μετρονομοι), inspectors of weights and measures; five at the Piræus, and five in the city.

The AGORANOMI (Αγορανομοι), inspectors of the markets; five at the Piræus, and five in the city.

The SYNDICS (Συνδικοι), appointed to take account of confiscations at the Piræus.

The ŒNOPTI (Οινοπτοι), whose office it was to repress the luxury of the table.

The GYNÆCOSMI (Γυναικοσμοι), who enforced the sumptuary laws relative to women.

The SOPHRONISTÆ (Σωφρονισται), appointed to take care of the education of the ephebi or youths.

The ORPHANISTÆ (Ορφανισται or Ορφανοφυλακες), protectors of orphans.

The PHRATORES (Φρατορες), who caused the names of children to be inscribed in the registers of their tribe.

The ASTYNOMI (Αστυνομοι), five in the city, and five at the Piræus. They superintended the singers, stage-players, &c.†

The HELLENOTAMIÆ (Ἑλληνοταμιαι), treasurers, or rather, collectors of the taxes imposed on the Greek allies of Athens.

The CLEROUCHI (Κληρουχοι), who superintended the division of the lands in the new colonies.

The EPISCOPI (Επισκοποι), inspectors or (Φυλακες) guardians of the subjected or allied cities. They were only temporary, and in this differed from the Harmostæ established by the Lacedæmonians.

* Their employment appears to have been to take soundings, to prevent the ships from bilging on shoals or rocks.—T.

† Potter says the Astynomi were public scavengers.—T.

The PYLAGORI* (Πυλαγοροι), annual deputies to the Amphictyonic assemblies at Delphi and Thermopylæ.

The STRATEGI (Στρατηγοι), or Generals; in number ten; who had the right, in some circumstances, of convoking the general assembly. They were elected by the people, as were also the following officers:

The TAXIARCHI (Ταξιαρχοι), or chiefs of divisions.

The HIPPARCHI (Ἱππαρχοι), two commanders of the cavalry.

The PHYLARCHI (Φυλαρχοι); they were ten in number, and under the orders of the Hipparchi.

* More properly Pylegoræ (Πυληγοραι.—T.)

TABLE IV.

GREEK COLONIES.

THE Greeks distinguished two kinds of colonies: one which they called *αποικια*, emigration; and another which they termed *κληρȣχια*, partition, or distribution, by lot. The latter is not of an earlier date than the Peloponnesian war. Held in a dependence more or less strict, these colonies were, in fact, permanent garrisons in the countries of which the mother city wished to secure the subjection. The others, on the contrary, enjoyed complete liberty, and formed almost as many republics as particular cities. Three principal emigrations are enumerated: the Æolic, the Ionic, and the Doric.

The first of these emigrations commenced sixty years after the siege of Troy, in the twelfth century before the Christian æra. About that time the Æolians, driven from Peloponnesus, took refuge in the western part of the peninsula since called Asia Minor. Four generations having elapsed, and the population of Greece being greatly increased, the Ionians passed over into the same part of Asia and settled there, under the conduct of Neleus, the son of Codrus, the last king of Athens.

The Dorians emigrated at three different epochs. The first was one generation before the destruction of Troy. Theras then led a colony to the island of Calliste, which, from his name, was called Thera, and from which emigrated those colonists who founded Cyrene in Africa. The second epoch is nearly the same with that of the emigration of the Ionians under Neleus. The Dorians settled in a country in

the vicinity of the latter, on the southern coast of Asia Minor. The last of these periods is to be placed in the eighth century before Christ. The Hippoboti, the great proprietors of Chalcis, having allotted a great part of Eubœa to pasturage, the inhabitants found themselves under the necessity of seeking some other land to cultivate; and, removing to the north-eastern part of Greece, properly so called, there occupied the territory denominated, from the name of their original country, Chalcidice. About the same time, the Cypselides compelled, by their tyranny, other Dorians to leave Peloponnesus, and settle to the north-west of that peninsula, in Sicily and in Italy.

There can be no doubt that these different emigrations were not composed entirely of Æolians, Ionians, or Dorians, but that they were a mixture of them all: the minority, however, added to the majority, formed only one single body. Besides, as they adopted the same idiom of their language, they were soon confounded with each other; for all the Greek colonies in Sicily and Græcia Magna in Italy using the Doric dialect, they were all considered as Dorians, though Æolians and Ionians had been incorporated with them at different periods. It is to be observed that we here speak not only of the colonies founded before the time of the supposed arrival of the Younger Anacharsis in Greece, but also of those which were established after their return into Scythia. Thus, Thurium having succeeded to Sybaris, we have only to mention the latter. Smyrna was at first peopled by Æolians; but, as it soon passed into the possession of the Ionians, it was proper to class it among the cities of the latter. It is the same with respect to Cumæ in Italy, which, from a Dorian colony, soon became an Æolian town. The colonies who peopled the greater part of the Cyclades, and some other islands of the Ægæan Sea, did not appertain to these great emigrations; they were of Ionic origin, on which account they are placed at the end of the Ionic emigration. The island of Crete had been inhabited by Dorians, and that of

Eubœa by Æolians and Dorians, before the siege of Troy; but as the particular place is not known, no mention is made of either. Ætoila, in like manner, received Æolians, who built there Calydon and Pleuron; but, from a similar reason, these two cities are not noticed. These examples are sufficient to show the attention with which this Table has been compiled. It is founded on historical researches and discussions, in which the preference has frequently been given to the opinion of Ephorus, the historian best informed with respect to whatever relates to the origin of the Greek colonies.

Of these colonies the earlier gave birth to others, some of which became in their turn mother-cities. There were many of these which eclipsed in splendor and power the cities from which they were descended: such were Cyrene, Byzantium, &c. Miletus, one of these ancient colonies, produced a great number; for not less than eighty cities are enumerated which derived from it their origin. Many of these were situated in Scythia, on the Cimmerian Bosphorus; others at the extremity of the Pontus Euxinus, in Egypt, &c. Phocæa had the honour of laying the foundations of Massilia, now Marseilles, which extended its establishments as far as the Pillars of Hercules.

Though Eusebius represents some of the mother colonies, or secondary metropolises, as mistresses of the sea at certain periods, none of them equalled in that respect the Phœnicians; the reason of which is evident, and merits to be assigned. The latter guided the course of their ships by the constellation Cynosura (the Little Bear), on account of its great proximity to the pole, and because it is always visible; the Greeks, on the contrary, sailed by observing the Helice (the Great Bear), which has not the same advantages. Perhaps the ancient Marseillese adopted the Phœnician method; at least Pytheas, their countryman, appears to have made use of it in his long voyages.

It was wished to arrange this List in the form of a genea-

ogical tree; but the gaps would have been too frequent and too considerable for such a plan. The geographical order has been followed as far as it was practicable. The mother colonies are distinguished by the letter Δ.; those which founded a great number of others by the two letters Δ. π.; and the younger colonies, or the third in chronological order, which have also founded others, have the letter T. prefixed to them in this Table.

ÆOLIC EMIGRATION.

In Asia Minor.

Δ. Ægæ.
Δ. Larissa.
Δ. Temnos.
Δ.π. Cyme.
Δ. Pitane.
Δ. Cilla.
Δ. Notium.
Δ. Ægiroëssa.
Δ. Neontichos.
Δ. Myrina.
Δ. Grynium.
Δ.π. Lesbos: { Mitylene. Methymna. Arisba. Antissa. Eressus. Pyrrha. }
Δ. Tenedos isle.
Pordoselene, in one of the Hecatonnesi islands.
Lyrnessus.
Adramyttium.
Thebe.

Antandros.
Assus.
Hamaxitus.
Neandrea.
Elæa.
Atarnea.
Andera.
Chrysa.
Pergamum the ancient.
Teuthrania.
Cebrene.
Gargara.
Sigeum.
Celænæ.
Syllium.
Carana.
Cisthene.
Astyra.
Perperene.
Magnesia on the Mæander.
Sida in Pamphylia.
Abydos.

In Thrace.

Ænos.
Alopeconnesus.

Sestos.

In Italy.

Spina at the mouth of the Po.
Δ.π.Cumæ, in the country of the Opici.
Parthanope, in the same country.
Pithecusa, an island.

IONIC EMIGRATION.

In Asia Minor.

Δ.π. Miletus.
Δ. Myús.
Δ. Priene.
Δ. Ephesus.
Δ.π. Colophon.
Δ. Lebedos.
Δ.π. Teos.
Δ.π. Clazomenæ island,
Δ. Erythræ.
Δ. Smyrna.
Δ.π. Phocæa.
Δ.π. Samos island.
Δ. Chios island.

Mycale.
Tralles.
Casyste.
Neapolis.
Phygela.
Panormus.
Posideum.
Athymbra.
Hydrela.
Coscinia.
Orthosia.
Biula.
Mastaura.
Acharaca.
Thessaloce.
Pelopia.
Dascylium.
Andicale.
Termetis.
Samorna.
Parthenium.
Hermesia.
Ptelea.
Heraclea in Caria.
Myrlea in Bithynia.
Cius in Mysia.
Polichna on Mount Ida, in Troas.

In Chalcidice.

Sane.
Acanthe.
Stagira.

In Thrace.

Amphipolis.
Argilus.
Oesyma.
Gapselus.
Elæus.
Abdera.
Perinthus.

Islands of the Ægean Sea.

Δ.π. Thasos.
Imbros.
Lemnos.
Samothrace.

Cyclades Islands.

Ceos.	Tenos.
Cythnos.	Syros.
Seriphos.	Delos.
Siphnos.	Mycone.
Cimole.	Δ.π. Paros.
Ios.	Naxos.
Δ.π. Andros.	Amorgos.
Gyarus.	

Pharos, an island of Illyria.
Ammon, in Libya.

COLONIES OF MILETUS.

T. Cyzicum, an island of the Propontis.
Artace, in that island.
Proconnesus, an island in the same sea.
Miletopolis, in Mysia.

On the Coast and in the Environs of the Hellespont.

Priapus.	Gergetha.
Coloniæ.	Arisba.
Parium.	Limnæ.
Pæsus.	Percote.
Lampsacus.	

Zeleia, at the foot of Mount Ida.
Scepsis, on that mountain.

Near Miletus.

Iasus.	Heraclea, or Latmos.
Latmos.	

Isles Sporades.

Icaria.	Leros.

On the Coasts of the Pontus Euxinus.

T. Heraclea.	Sesamus.
Cherronesus.	Cromna.
Tium.	Amisus.
T. Sinope.	Cerasus.
Cotyorus.	Trapezus.

In Colchis.

Phasis.	Dioscorias.

In Thrace.

Anthia.	Andriaca.
Anchialus	Crithote.
T. Apollonia.	Pactyes.
Thynias.	Cardia.
Phinopolis.	Deultum.

In Scythia.

Odessus.	Istropolis.
Cruni, or Dionysiopolis.	Tyras.
Calatis.	T. Olbia, or Borysthenais.
Tomi.	

In the Chersonesus Taurica.

Theodosia.	T. Panticapæum.
Nymphæa.	Myrmecion.

On the Cimmerian Bosphorus.

Phanagoria.	Cephi.
Hermonassa.	

Tanaïs, in Sarmatia.
Salamis, in Cyprus.
Naucratis, in Egypt.
Chemis-Paralia, or the Walls of the Milesians, in Egypt.
Ampe, on the Tigris.
Clauda, on the Euphrates.

COLONIES OF PHOCÆA.

In Gaul.

Monœcia.	Tauroëntum.
Nicæa.	Citharista.
Antipolis.	T. Massilia, or Marseilles.
Lerina island.	Rhodanusia.
Hiera.	Agatho.
Olbia.	

In Iberia.

Rhodes.	Heraclea.
Emporium.	Mænoba.
Hemeroscopium.	

In Italy.

Hyele, or Elea, in Lucania.	Alalia, in Cyrnus or Corsica.
Lugaria, in Græcia Magna.	

DORIC EMIGRATION.

FIRST EPOCH.

Islands of Asia.

Δ.π.Thera.	Anaphe.

In Lybia.

T. Cyrene.	Naustathmus.
Apollonia.	Zephyrium.
Barce.	The Hesperides.
Theuchira.	

SECOND EPOCH.

In Asia Minor.

Δ. Halicarnassus.	Pedasus.
Δ.π.Cnidus.	Myndus.
Δ. Lindus. } In the Isle of Rhodes.	Triopium.
Δ.π.Ialysus. } In the Isle of Rhodes.	Mylasa.
Δ. Camirus. } In the Isle of Rhodes.	Synagela.
Δ. Cos, one of the Sporades islands.	Limyra.
	Termessus, in Pisidia.
	Heraclea.

Aspendus, in Pamphylia.

In Cilicia.

T. Tarsus.	Anchiale.
Lyrnessus.	Soli.
Mallus.	

Sporades Isles.

Patmos.	Nisyrus.
Calymna.	

Caryanda, an island of Caria.
Carpathus, an island in the sea of that name.

THIRD EPOCH.

In Macedonia.

Ænium.	Methone.
Δ. Pydna.	Therma.

In Chalcidice.

Potidæa.	Δ. Chalcis.
Δ.π. Mende.	Spartolus.
Scione.	Olophyxus.
Pallene.	Cleonæ.
Ægæ.	Thyssus.
Aphytis.	Apollonia.
Δ.π. Olynthus.	Dium.
Torone.	Acroathos.
Sermilis.	Echymnia.

In Thrace.

Eion.	Selymbria.
Maronea.	Δ.π. Byzantium.

Mesembria, near Mount Hæmus.
Naulochus, in Scythia.

In Bythynia.

Chalcedon.	Astacum.

Isles of the Ægean Sea.

Scyros.	Sciathus.
Peparethus.	Astypalæa.

Isles of Illyricum.

Δ.π.	Issa.	Corcyra Nigra, or the black.
	Tragurium.	

In Illyricum.

T.	Epidamnus.	Acrolissus.
	Apollonia.	Oricum.
	Lissus.	

Ambracia, in the country of the Molossi.

In Acarnania.

Anactorium.	Argos-Amphilochium.
Molycria.	

Isles in the Ionian Sea.

Δ.π.	Corcyra.	Zacynthus.
	Cephallenia.	The Echinades.
	Ithaca.	Cythera.
	Leucadia.	

Melos, one of the Cyclades.

In Sicily.

Δ.	Zancle.	Hybla.
Δ.	Catana.	Agrigentum.
Δ.	Leontium.	Camicus.
Δ.π.	Syracuse.	Selinus.
Δ.	Gela	Lilybæum.
Δ.π.	Naxos.	Eryx.
Δ.	Megara.	Segesta.
Δ.	Thapsus.	Panormus.
Δ.	Himera.	Soloeis.
	———	Callipolis.
	Acræ.	Eubœa.
	Tauromenium.	Tyndaris.
	Motya.	Mylæ.
	Camarina.	Enna.

Æolian, or Lipari Islands.

T. Lipara.	Strongyle.
Didyem.	Hiera.

In Magna Græcia, or Greece of Italy.

Δ. Tarentum.	Terina.
Δ.π. Sybaris.	Petelia.
Δ. Croton.	Medma.
Δ.π. Locri Epizephyrii.	Hipponium.
Δ. Rhegium.	Pandosia.
———	Consentia.
Metapontum.	Mystia.
Heraclea.	Temesa.
Caulonia.	

In Italy.

Hydruntum, in the country of the Iapyges.	Posidonia, or Pæstum, in Lucania.
Laos, in the country of the Brutii.	Ancona, in Picenum.

TABLE V.

Containing the Names of Persons who have distinguished themselves in Literature and the Arts, from the Arrival of the Phœnician Colony in Greece, to the Establishment of the School of Alexandria.

THE object of the following Table is to exhibit, in a compendious and distinct manner, the successive progress of knowledge among the Greeks. In it we shall see that the number of men of literature and artists, which was very limited in the earliest ages, increased prodigiously in the sixth century before Christ, and continued to increase during the fifth, and in the fourth, in which the reign of Alexander ended. We may hence infer that the sixth century before Christ was the æra of the first (and perhaps the greatest) revolution that has taken place in the minds of men.

It will also show what cities have produced the greatest number of men of genius, and the branches of literature that have been cultivated with most success in each age.

This Table may serve as an introduction to the history of the arts and sciences of the Greeks; I am indebted for it to the friendship of the Baron de Sainte-Croix, of the Academy of Belles Lettres. His extensive learning must leave no doubt of the accuracy with which he has conducted his researches; and we may judge of the difficulty of his undertaking from the remarks which he has communicated to me, and which I here subjoin.

" In constructing this Table, I have neglected no means o

" ascertaining with axactness the country and profession of the " persons whose names it contains; I have had recourse to the " original sources, and considered and compared different tes- " timonies, without implicitly following either Pliny, with re- " spect to artists, or Diogenes Laërtius, with regard to philo- " sophers.

" I have determined the age in which these men lived by " express authorities: or, when I have wanted these, by the " analogy of facts, or calculating the generations; and rarely " have my conjectures been unsupported by proofs.

" The five first ages are very barren, and present great un- " certainty. I have excluded from them all imaginary and " fabulous personages.

" I have given the name of each great man in the age in " which he flourished Thus Socrates is placed in the fifth " century before Christ, though he was put to death in the " beginning of the fourth; which may also show that I have " not meant to place a great distance between two persons, " though I have given their names in different ages.

" I have frequently placed a whole generation between the " master and the disciple. Sometimes also I have given the " name of the latter immediately after that of the former, as " in the case of Chersiphron, and Metagenes his son, because " they jointly superintended the building of the famous temple " of Ephesus, &c. &c.

" To exhibit the reigning taste in each age, and the progress " of every science and art, I have sometimes mentioned per- " sons who were not of equal celebrity; but the union of all " these names was necessary. Thus, by casting our eyes over " the fourth century, we may judge of the kind of passion " which the Greeks had conceived for philosophy, when we " observe so great a number of the disciples of Socrates or " Plato in immediate succession.

" When a science or art has appeared to me neglected in " any age, I have sought out even the most inconsiderable " person by whom it has been cultivated.

"When a man of genius is mentioned who had opened to "himself a new tract in any art or science, I have specified "it by a distinct name, as painting in one colour, the middle "comedy, &c. which had for their inventors Cleophantus, So-"tades, &c.; but afterwards I have not repeated the specific "distinction. I have termed Herophilus Physician-anato-"mist, because he first seriously applied himself to anatomy; "and I have styled Philinus an Empirical Physician, and "Erasistratus a Dogmatical Physician, because the former "gave occasion to the empirical and the latter to the dogma-"tical sect, &c.

"I have always given the art or science in which each great "man was most eminent. All the philosophers, and especially "those of the school of Pythagoras, embraced the whole circle "of the learning of their time. I have however noticed such "as have obtained reputation in any particular science or art. "If they have excelled in several, I have named that which "they have more especially cultivated. With respect to such "men as Thales, Pythagoras, &c. such a distinction appeared "to me useless: only to name them was sufficient.

"P. S.—In order to ascend to the true source of the know-"ledge of the Greeks, and to follow with more precision the "progress they made in science, we have set out in the new "edition of this Table from the arrival of Cadmus, the con-"ductor of the Phœnician colony into Greece, and we have "added two centuries to the twelve of the former edition. "In like manner, we have judged it adviseable not to con-"clude it precisely at the time of Alexander, but to continue "it for several years into the following century (the third be-"fore Christ), in order to connect the last link of the chain of "illustrious men with the establishment of the school of "Alexandria, one of the most memorable epochs in the his-"tory of the human mind. We have not, however, proceed-"ed far beyond that æra, since Theocritus, the last in our "Table, was born about the end of the reign of Alexander.

" Nothing has, at the same time, been omitted to render this " list complete and correct; and it has been rendered more " interesting, by pointing out, by a particular mark—1st, " those celebrated men who have rendered themselves illustri- " ous by their discoveries; 2d, those of whom we possess the " entire works; 3d, those of whose writings time has only " preserved some fragments of a certain extent; 4th, those of " whose works only a few passages remain, but such as are " capable of conveying to us some idea of their merit. The " first of these are denoted by the letter K; the second by Π; " the third by M; and the fourth by O. Lastly, by an A are " indicated the writers who having had new ideas, have likewise " left us considerable works. It is also to be observed, that " no mark is affixed to those authors to whom certain works " have been falsely attributed; of which number, among " others, are Phocylides, Cebes, Demetrius of Phalerum, &c.

" A mark will be sometimes found affixed to the names of " authors who are not commonly supposed to have left any " writings; but we are persuaded of the contrary, as, in par- " ticular, with respect to Lysis, who appears to us to have been " the author of the Golden Verses falsely attributed to Pytha- " goras; as also with respect to Speusippus, who was that of " the Definitions printed at the end of the works of Plato.

" It is necessary to explain some terms which it was requisite " to make use of in this Table. By *Cyclic*, are to be under- " stood those ancient writers who put in verse the history " of the heroic ages; by *Teletics*, those whose poems had for " their subjects the initiations and mysterious divinities; by " *Steledics*, certain Pythagoreans driven from their school, and " whose names were, in consequence, inscribed on a pillar. " Instead of the term *sculptor* that of *statuary* has been made " use of, because the latter comprehends founders, and all " other artists employed in making statues. It was not, how- " ever, possible to give the names of all the statuaries men- " tioned by Pausanias, without their occupying too consider- " able a space: it was sufficient to give such a number of the

"most celebrated as might shew the progress of the art in different ages.

"It may not be improper here to add that this Table is the most copious of the kind which has yet been published. It contains nearly eight hundred and eighty names, while that of Blair, the latest of any others, contains only a hundred and twenty in the same space of time. It is here worthy observation, that nearly one-third of these eight hundred and eighty names have their place in the fourth century before Christ, which is that in which the human mind made the greatest progress, and in which is found an astonishing assemblage of men of genius, celebrated artists, and illustrious writers in every department of literature and science.

"Yet would this catalogue have been much more extensive, had it been possible to insert the names of many persons of whom the precise time, or even the century in which they lived, is absolutely unknown. The ancients were frequently extremely negligent in this particular. Without dwelling on the proofs of this assertion which Pliny, especially, furnishes, a long list might be adduced of fragments of the Pythagoreans, Theagis, Metopus, Diotogenes, &c. which Stobæus has preserved. These philosophers must have lived, at the earliest, about the end of the fifth century before Christ, and, at the latest, in the fourth, before the 4th year of the 103d Olympiad (365 years before Christ), the time when their school terminated. But there is not the least indication remaining from which it is possible to determine with exactness, or even with any probable presumption, the age in which they should be placed."

FIFTEENTH, FOURTEENTH, THIRTEENTH, TWELFTH, AND ELEVENTH CENTURIES

BEFORE CHRIST.

K. CADMUS of Phœnicia, Author of the Hellenic Alphabet.

K. Amphion of Thebes, Poet and Musician, Inventor of the lyre.

Hyagnis of Phrygia, Inventor of the flute.

K. Erichthonius of Athens, Institutor of the festivals of Minerva.

Celmis, of Mount Ida in Crete, } Metallurgists.
Damnaneus, of the same country, }
Acmon, of the same country, }

Eumicleus of Cyprus, Cyclic Poet.

K. Orpheus of Thrace, Teletic Poet, Musician, Author of a Theogony.

Thymœtus of Phrygia, Poet and Musician.

Musæus I. of Thrace, } Teletic Poets.
Eumolpus, of the same country, }

K. Triptolemus of Eleusis, first Legislator of Attica.

Melampus, of Argos, Teletic Poet.

Jason of Thessaly, } Navigators.
Tiphys of Bœotia, }

Chiron of Thessaly, Astronomer, Physician, and Musician.

Palamedes, Poet and Musician, Regulator of the alphabet.

Corinnus, his disciple, Poet and Musician.

Philammon of Thrace, Teletic Poet.

Pamphus of Athens, Poet, Writer of Hymns.

Linus of Thebes, Teletic Poet, Writer of Hymns.

Thamyris of Thrace, Teletic Poet, Musician, and Inventor of the Dorian mode.

Agamedes of Thebes,
Trophonius his brother, } Architects.

Tiresias of Bœotia, Poet and Diviner.

Daphne, his daughter, Poetess and Divineress.

Lycaon of Arcadia, Institutor of gymnic games.

Olen of Lycia, Poet, Writer of Hymns.

Dædalas of Athens, Architect, Mechanic, and Navigator.

Eudocus, his pupil.

Minos,
Rhadamanthus, } Legislators of Crete.

Acastus of Thessaly, Institutor of funeral games.

Marsyas of Phrygia, Musician, Inventor of the Phrygian mode.

Olympus, his pupil, Poet and Musician.

Hercules of Thebes, Institutor of athletic games.

Theseus of Athens, Legislator of his country.

K. Æsculapius of Epidaurus, Physician.

Sisyphus of Cos, Poet.

Dares of Phrygia,
Dictys of Cnossus, } Cyclic Poets.

Automenes of Mycenæ, Poet.

Damodocus of Corcyra, his disciple.

Phemonoe, Divineress and Inventress of the hexameter verse.

Herophila of Phrygia, called *the Sybil*, Poetess and Divineress.

Podalirius,
Machaon, } Physicians.

Phemius of Ithaca, Musician.

Oxylus of Elis, Legislator of the Dorians of Peloponnesus.

Daphnis of Sicily, first Bucolic Poet.

Nicomachus, son of Machaon,
Gorgasus, his brother, } Physicians.

Orœbantius of Trœzen, Cyclic Poet.

TENTH CENTURY
BEFORE CHRIST.

K. ARDALUS of Trœzen, Poet and Musician.
Thales of Gortyna, in Crete, Legislator, Lyric Poet, and Musician.
Xenodamus of Cythera, Poet and Musician.
Onomacritus of Crete, Legislator.
Musæus II. Writer of Hymns.
Melesander of Miletus, Cyclic Poet.
K. Damastus of Erythræa, Inventor of the bireme.
Aristeas of Proconnesus, Cyclic Poet.
Pytheas of Trœzen, Diviner and Poet.
Syagrus, Cyclic Poet.
Pronapides of Athens, Poet and Grammarian.
Creophylus of Samos, Cyclic Poet.

NINTH CENTURY
BEFORE CHRIST.

A. HOMER of Chios, Epic Poet.
Phidon of Argos, Legislator, and Inventor of weights and measures.
Eumelus of Corinth, Cyclic Poet, Author of the *Titanomachia.*
Aminocles of Corinth, Inventor of the trireme.
Π. Hesiod of Cumæ, Æolia, Didactic and Epic Poet.
Arctinus of Miletus, Cyclic Poet, Author of a poem on the taking of Troy, and of the *Æthiopeis.*
Stasinus of Cyprus, Cyclic Poet.
Lycurgus of Sparta, Legislator of his country.

K. Cleophantus of Corinth, Painter in one colour.

Charmadas, Dinias, Hygiemon, K. Eumarus of Athens, — Painters.

Dicæogenes, Cyclic Poet, Author of the *Cypriacs.*

Polymnestes of Colophon, Poet and Musician.

Augias of Trœzen, Cyclic Poet, Author of the poem entitled *the Returns.*

Prodicus of Phocæa, Cyclic Poet, Author of the *Minyas.*

K. Gitiadas of Laconia, Architect, Statuary, and Poet.

Mnesion of Phocæa, Legislator of his country.

EIGHTH CENTURY

BEFORE CHRIST.

IPHITUS of Elis, Legislator of his country, Restorer of the Olympic games.

O. Callinus of Ephesus, Elegiac Poet.

K. Cimon of Cleonæ, Painter.

Cresphontes, Legislator of the Messenians.

K. Bularcus of Lydia, Painter in different colours.

K. Zaleucus of Locris, Legislator of the Locrians in Italy.

Cinœthon of Sparta, Cyclic Poet.

Philolaus of Corinth, Legislator of Thebes.

M. Archilochus of Paros, Lyric and Satiric Poet.

Aristocles of Cydonia, in Elis, Painter.

Antimachus of Teos, Lyric Poet.

Xenocritus of Locris, Poet and Musician.

Charondas of Catana, Legislator of the Chalcidians in Sicily.

Pisander of Camirus, Cyclic Poet, Author of the *Heracleis,*

Periclitus of Lesbos, Musician.

Eupalinus of Megara, Architect.

K. Chrysothemis of Crete, Poet and Musician.

SEVENTH CENTURY

BEFORE CHRIST.

M. TYRTÆUS of Athens, } Poets and Musicians.
O. Alcman of Sardes, }

O. Lesches of Mytilene, Cyclic Poet, Author of the *Little Iliad.*

Nymphæus of Cydonia, }
K. Terpander of Lesbos, } Poets and Musicians.
Cleonas of Tegea, }

K. Dibutades of Corinth, Sculptor in Plastice.

Cepion, Musician.

Stesichorus the Elder, of Himera, Poet and Musician.

Helianax, his brother, Legislator.

K. Rhœcus of Samos, Founder and Architect.

Arion of Methymna, Poet and Musician.

Theodorus of Samos, Founder, Architect, and Engraver.

Draco of Athens, Legislator.

O. Alcæus of Mytilene, Military and Satiric Poet.

M. Sappho of Mytilene, }
O. Erinna of Lesbos, } Erotic Poetesses.
Damophilo, }

Gorgus of Corinth, Legislator of Ambracia.

O. Ibycus of Rhegium, Lyric Poet.

Epimenides of Crete, Philosopher, Diviner, Cyclic Poet, and Musician.

Phocylides of Miletus, Gnomologic Poet.

K. Euchyr of Corinth, Statuary.

SIXTH CENTURY
BEFORE CHRIST.

K. CADMUS of Miletus, Historian, and first Writer in Prose.
Acusilaus of Argos, Historian.
K. Thales of Miletus, Philosopher, Head of the Ionic Sect.
Glaucus of Chios, Worker in Iron.
Periander of Corinth, one of the seven sages, Legislator.
Bias of Priene, one of the seven sages, Poet and Legislator.
Chilo of Sparta, one of the the seveges.
Cleobulus of Lindus, one of the seven sages, Legislator.
Pittacus of Mytilene, one of the seven sages, Legislator.
Myson of Laconia, one of seven san sages.
Lysinus of Sicily, Lyric Poet.
M. Solon of Athens, one of the seven sages, Legislator and Elegiac Poet.
Dropides, his brother, Poet.
Melas of Chios, Statuary.
Chersias of Orchomenus, Poet.
Pisistratus of Athens, } Editors of Homer.
Hipparchus, his son, } Editors of Homer.
K. Æsop of Cotis, in Phrygia, Fabulist.
Archetimus of Syracuse, Philosopher and Historian.
O. Mimnermus of Colophon, Elegiac Poet.
Androdamas of Rhegium, Legislator of the Chalcidians, in Thrace.
Sacadas of Argos, Elegiac Poet and Musician.
Micciades of Chios, Statuary.
Polyzelus of Messene, Historian.
Antistates, Architect.
H. Onomacritus of Athens, Poet, Writer of Hymns.
Callæschros, } Architects.
Antimachides, } Architects.
Porinus, } Architects.

	Dædalus, of Sicyon,	Statuaries.
K.	Dipœnus of Crete, his pupil,	
	Scyllis of Crete, his other pupil,	
	Dontas of Sparta,	

Licymnius of Chios, Lyric Poet.
Clisthenes of Athens, Legislator of his country.
Perillus of Agrigentum, Founder.
Archemus of Chios, Statuary.
K. Lasus of Hermione, Dithyrambic Poet, first Writer on Music.

K.	Susarion of Icaria, in Attica,	Buffoons.
	Dolon, his countryman,	

M. Simonides of Ceos, Poet and Grammarian.
Π. Theognis of Megara, Gnomologic Poet.
Hipponax of Ephesus, Satiric Poet.
Spintharus of Corinth, Architect.
K. Anaximander of Miletus, Philosopher and Legislator.
K. Xenophanes of Colophon, Philosopher and Legislator.
Antiochus of Syracuse, his son, Historian.
Phocus of Samos, Astronomer.
K. Anaximenes of Miletus, Philosopher and Astronomer.
Matricetas of Methymna, Astronomer.
K. Thespis of Athens, Tragic Poet.
K. Cleostratus of Tenedos, Astronomer, Author of the Octoeteric Cycle.

Bupalos of Chios,	Statuaries.
Athenis, his countryman,	
Clearchus of Rhegium,	
Theocles,	
Doryclidas,	
Medon of Sparta,	
Tectæus,	
Angelion,	
Menæchmus of Naupactus,	
Soidas, his countryman,	
Callon of Ægina,	
Dameas of Croton,	

Melanippides of Melos, Dithyrambic Poet.
Damocedes of Croton, Physician.
Eugamon of Cyrene, Cyclic Poet, Author of the *Telegonia*.
Memnon, Architect.
Phrynichus of Athens, Tragic Poet.
O. Bacchylides of Ceos, Lyric and Dithyrambic Poet.
Π. Anacreon of Teos, Lyric and Erotic Poet.
Chœrilus of Athens, Tragic Poet.
K. Pherecydes of Scyros, Philosopher and Astronomer.
Damophon of Messenia, Pythodorus of Thebes, Laphaes of Messenia, } Statuaries.
Mnesiphilus of Phrear, in Attica, Orator.
K. Pythagoras of Samos, Philosopher and Legislator.
O. Theano of Crete, his wife, Lyric Poetess, and Female Philosopher.
O. Heraclitus of Ephesus, Philosopher.
K. Parmenides of Elea, in Italy, Philosopher.
Aristæus of Croton, Philosopher and Mathematician.
Arignota of Samos, Female Pythagorean Philosopher.
Damo, daughter of Pythagoras, Female Philosopher.
Cinœthus of Chios, Rhapsodist, and Editor of Homer at Syracuse.
Telauges, son and successor of Pythagoras.
Arimnestes, son of Pythagoras, Mnesarchus, his other son, } Philosophers.
Cleobulina of Lindus, Poetess.
O. Hellanicus of Lesbos, Damastus of Sigeum, Xenomedes of Chios, Xanthus of Lydia, } Historians.
K. Xeniades of Corinth, Pneumatic Philosopher.
K. Hippodicus of Chalcis, Poet and Musician, Institutor of competitions in music.
K. Melissus of Samos, Philosopher.
Bothrys of Messana, Poet.
K. Pigres of Halicarnassus, Author of the *Batrachomyomachia*.

FIFTH CENTURY
BEFORE CHRIST.

A. ÆSCHYLUS of Athens, Tragic Poet.
Agatharcus, Scenic Architect.
Pratinas of Philus, Tragic Poet.
Myrtis of Anthedon, Lyric Poetess.
Π. Ocellus of Lucania, Pythagorean Philosopher.
K. Alcmæon of Croton, Philosopher and Physician.
O. Brontinus of Metapontum, Pythagorean Philosopher.
O. Hecatæus of Miletus, } Historians.
Theagenes of Rhegium, } Historians.
Scyllias of Scione, Diver.
O. Corinna of Tanagra, Lyric Poetess.
Onatas of Ægina, } Statuaries.
Calliteles, his pupil, } Statuaries.
Glaucias of Ægina, } Statuaries.
Hegesias of Athens, } Statuaries.
Ageladas of Argos, } Statuaries.
Euphorion of Athens, son of Æschylus, } Tragic Poets.
Philocles of the same city, his other son, } Tragic Poets.
Timagoras of Chalcis, Victor at the first competition in Painting at Delphi.
Panænus of Athens, his rival, Painter.
O. Panyasis of Halicarnassus, Epic and Gnomologic Poet.
Pindar of Thebes, Lyric Poet.
Callias of Athens, Comic Poet.
Xenodemus, Pantomimic Dancer.
Eugeon of Samos, } Historians.
Deiochus of Proconnesus, } Historians.
Eudemus of Paros, } Historians.
Democles of Phigalea, } Historians.
Melesagoras of Chalcedon, } Historians.
Chionides of Athens, Comic Poet.

K. Harpalus, Astronomer, Author of the Heccædecaeteric Cycle.

Callistratus of Samos, Regulator of the Ionic Alphabet.

O. Ariphron of Sicyon, Lyric Poet.

K. Œnipodes of Chios, Philosopher, Mathematician, Astronomer, and Inventor of the Zodiac.

Phæax of Agrigentum, Architect.

Dionysius of Miletus, } Historians.
O. Pherecydes of Leros, }

K. Hicetas of Syracuse, Astronomer, first author of the present system of the world.

Stomius, } Statuaries.
Somis, }
Anaxagoras of Ægina, }
Simon, his countryman, }

Archias of Corinth, Architect.

Sophron of Syracuse, Comic Poet and Writer of Mimi.

K. Leucippus of Abdera, Philosopher, Astronomer, and Naturalist.

Diogenes of Apollonia, Philosopher, Orator, and Naturalist.

Π. Scylax of Caryanda, Navigator and Geographer:

Hippasus of Metapontum, Pythagorean Philosopher.

Mandrocles of Samos, Architect.

K. Zeno of Elea, Philosopher, Head of the Eleatic Sect.

K. Democritus of Abdera, } Philosophers.
Metrodorus of Chios, his disciple, }

Lamprus of Erythræa, Poet and Musician.

Xanthus, Lyric Poet.

Bion of Abdera, Mathematician.

Dionysius of Rhegium, } Statuaries.
Glaucus of Messene, }

A. Sophocles of Athens, Tragic Poet.

K. Corax of Syracuse, Rhetorician, Author of the first Treatises on Dialectics and Rhetoric.

Tisias of Sicily, his disciple.

Stesimbrotus of Thasos, Historian.

Protagoras of Abdera, Eleatic Philosopher.

O. Xenarchus of Syracuse, Comic Poet.

Hippias of Elea, Philosopher and Poet.

O. Charon of Lampsacus, Historian.

Iophon of Athens, son of Sophocles, Tragic Poet.

Aristomedes of Thebes, } Statuaries.
Socrates, his countryman,

K. Hippodamus of Miletus, Architect.

M. Empedocles of Agrigentum, Philosopher and Poet.

O. Callicratides, his brother, Pythagorean Philosopher.

Pausanias of Gela, Physician.

Telesilla of Argos, Poetess.

Acron of Agrigentum, Empiric Physician.

O. Praxilla of Sicyon, Dithyrambic Poetess.

Euriphron of Cnidus, Physician.

Π. Herodotus of Halicarnassus, Historian.

Timon, called the *Misanthrope*, of Athens, Philosopher.

Eladas of Argos, Statuary.

Aristarchus of Tegea, Tragic Poet.

Prodicus of Ceos,
Π. Georgias of Leontium,
Polus of Agrigentum, } Rhetoricians or Sophists.
Π. Alcidamas of Elaia, or Elea in Æolia,
Theodorus of Byzantium,

A. Hippocrates of Cos,
Thessalus, his son,
Polybius, his son-in-law, } Clinic, or Observing Physicians.
Dexippus of Cos, his disciple,
Apollonius, his other disciple,

Plesirrhous of Thessaly, Poet, Writer of Hymns, and Editor of Herodotus.

A. Euripides of Athens, } Tragic Poets.
O. Agathon of Athens,

Magnes,
O. Crates, of Athens, } Comic Poets.
O. Eupolis, his countryman,

O. Cratinus of Athens, Aristomenes, } Comic Poets.

O. Stesichorus the younger, of Himera, Elegiac Poet.

Ameristes, his brother, Mathematician.

Phrynis of Mytilene, Musician.

Pericles of Athens, Cephalus of Athens, Ephialtus of Athens, } Orators.

Aspasia of Miletus, Poetess and Sophist.

K. Phidias of Athens, Statuary.

Myus, Engraver.

Coroebus, Menesicles, Xenocles of Athens, Metagenes of Xypeta, Callicrates, Ictinus, Carpion, } Architects.

Hermotimus of Clazomenæ, Unitarian Philosopher.

Philocles of Athens, called *the Bile*, Comic Poet.

Artemon of Clazomenæ, Mechanic.

Myrmecides, Sculptor in Ivory.

K. Anaxagoras of Clazomenæ, Philosopher.

Alcamenes of Athens, Agoracritus of Paros, } Statuaries of the school of Phidias.

Critias, called *Nesiotes*, or the Islander, Statuary.

Cydias of Athens, Orator.

Damon of Athens, Musician.

Acragas, Engraver.

Archelaus of Miletus, Philosopher.

Hermocrates of Syracuse, Orator.

O. Ion of Chios, Tragic Poet and Historian.

Cratylus, disciple of Heraclitus, Hermogenes, disciple of Parmenides, } Philosophers.

K. Socrates of Alopece in Attica, Philosopher.

Battalus of Ephesus, Erotic Poet and Musician.

Π. Antiphon of Athens,
Thrasymachus of Chalcedon,
Polycrates of Athens, } Rhetoricians.

A. Aristophanes of Athens, Poet of the Ancient Comedy.
Lesbonax of Athens, Orator.

O. Phrynichus,
Stratis,
O. Philonides of Athens,
O. Pherecrates, his countryman,
O. Plato of Athens,
Teleclides of Athens,
O. Theopompus, his countryman, } Comic Poets.

Niceratus of Athens, Epic Poet.
Π. Andocides of Athens, Orator.
Π. Thucydides of Alimus, in Attica, Historian.

Ararus of Athens, son of Aristophanes,
Philetærus, his other son,
Nicophron,
Nicochares,
Theophilus,
Archippus,
Sanarion,
Myrtillus of Athens,
Hermippus, his brother, } Comic Poets.

Π. Lysias of Athens, Orator.

Phænus of Athens,
Meton of Athens,
Meton of Athens, disciple of the latter, Author of the *Enneacaidecacteris*,
Euctemon of Athens, } Astronomers.

Theodorus of Cyrene,
K. Hippocrates of Chios, } Mathematicians.

O. Antimachus of Colophon, Epic Poet.
O. Theophilus of Epidaurus, Physician and Comic Poet.
Hegemon of Thasos, Tragic Poet and Parodist.
Chœrilus of Samos, Poet and Historian.

K. Polycletus of Argos, Statuary and Architect.

Phradmon of Argos,
Gorgias,
Callon of Elis,
K. Myron of Eleutheræ,
Perellius,
Pythagoras of Rhegium,
} Statuaries.

O. Timocreon of Rhodes, Comic and Satiric Poet.
Theophrastus of Pieria, Musician.
Nicodorus of Mantinea, Legislator of his country.
Diagoras of Melos, Eleatic Philosopher.
O. Evenus of Paros, Elegiac and Gnomologic Poet.
Simonides of Melos, Poet and Grammarian.
Diocles of Syracuse, Legislator of his country.
K. Epicharmus of Cos, Comic Poet, Pythagorean Philosopher, and Regulator of the Alphabet.
Cratippus, Historian.
Polygnotus of Thasos, Painter.
Hiero I. of Syracuse, Writer on Husbandry.
Hermon, Navigator.
Clitodemus, Historian.

Alexis of Sicyon,
Asopodorus of Argos,
Aristides,
Phrynon,
Dinon,
Athenodorus of Clitor,
Damias of Clitor,
} Statuaries of the school of Polycletus.

Micon of Athens,
Demophilus of Himera,
Neseus of Thasos,
Gorgasus of Sicily,
Timarete, daughter of Micon,
} Painters.

Lycius, son of Myron,
Antiphanes of Argos,
} Statuaries.

Aglaophon of Thasos,
Cephisodorus,
Phryllus,
Evenor of Ephesus,
Pauson, his countryman,
Dionysius of Colophon, } Painters.

Cantharus of Sicyon,
Cleon, his countryman, } Statuaries.

Nicanor, of Paros,
Arcesilaus, his countryman,
Lysippus of Ægina,
Bryetes of Sicyon, } Encaustic Painters.

O. Critias of Athens, Poet and Orator.

Cleophon of Athens, Orator.

Chœriphon of Sphettus, in Attica, Tragic Poet.

Theramenes of Ceos, called the *Buskin*, Orator.

Carcinus of Athens, Tragic Poet.

Theætetus, Astronomer and Mathematician.

Telestas of Selinus, Dithyrambic Poet.

Polycletus of Larissa, Historian.

Archinus of Athens, Orator, Grammarian, and Regulator of the Attic Alphabet.

Theodamus of Athens, Orator.

Mnesigiton of Salamis, Inventor of the quinquereme.

Mithæcus of Syracuse, Sophist, Poet, and Author of a Treatise on Aliments.

FOURTH CENTURY

BEFORE CHRIST.

K. PHILOLAUS of Croton, Pythagorean Philosopher and Astronomer.

Eurytus of Metapontum, his disciple,
Clinias of Tarentum, } Philosophers.

Histiæus of Colophon, Musician.
Melitus of Athens, Poet and Philosopher.

Naucydes of Argos,
Dinomenes,
Patroclus of Croton,
Telephanes of Phocæa,
Canachus of Sicyon,
Aristocles, his brother,
} Statuaries.

K. Apollodorus of Athens, Painter.

K. Chersiphron of Cnossus,
Metagenes, his son,
} Architects.

Π. Timæus of Locris, Pythagorean Philosopher.
Simon of Athens, Author of the first Treatise on Horsemanship.
Alcibiades of Athens, disciple of Socrates, Orator.

K. Zeuxis of Heraclea,
K. Parrhasius of Ephesus,
K. Timanthes of Cythnos,
Androcides of Cyzicus,
Euxenidas of Sicyon.
Eupompus, his countryman,
} Painters.

Diogenes of Athens, Tragic Poet.
Nicostrates, son of Aristophanes, Actor and Comic Poet,
Callipides, called *the Ape*, Comic Actor.
K. Sotades of Athens, Poet of the Middle Comedy.
Orthagoras of Thebes, Musician.
Nicocharis, Parodist Poet, Author of *the Deliad.*
Π. Æschines of Athens, Philosopher of the school of Socrates.
Antishenes of Athens, disciple of Socrates, and Head of the Cynic Sect.

Cebes of Athens,
Crito of Athens,
Phædon of Elis,
Simon of Athens,
Simmias of Thebes,
} Philosophers of the school of Socrates.

Aristophon, Painter.

Timotheus of Miletus, Dithyrambic Poet and Musician.
Ion of Ephesus, Rhapsodist.
Euclid of Megara, Philosopher of the school of Socrates, Head of the Eristics.
Ecphantus of Syracuse, } Pythagorean Philosophers.
Hippo of Rhegium, }
Leodamas of Thasos, Mathematician.
M. Archytas of Tarentum, Philosopher, Mechanic, and Musician.
Neoclitus, Mathematician.
Echecrates of Locris, Pythagorean Philosopher.
Diogenes of Sicyon, Historian.
Philoxenus of Cythera, Lyric, Dithyrambic, and Tragic Poet.
O. Philistus of Syracuse, Orator and Historian.
Polycides, Zoographer and Musician.
Xenagoras of Syracuse, Ship-builder.
Antigenidas of Thebes, Musician.
O. Anaxandrides of Camirus, Tragic and Comic Poet.
O. Ephippus of Athens, } Comic Poets.
O. Eubulus of Athens, }
O. Amphis, his countryman, }
O. Epicrates of Ambracia, }
O. Anaxilas of Athens, }
K. Scopas of Paros, } Statuaries.
Bryaxis, }
Timotheus, }
Leochares, }
Aristippus of Cyrene, Philosopher, disciple of Socra and Head of the Cyrenaic School.
Arete, his daughter, Female Philosopher.
Themistogenes of Syracuse, Historian.
Plisthanus of Elis, Philosopher, disciple of Phædo.
M. Ctesias of Cnidus, Physician and Historian.
Phyteus, } Architects.
Satyrus, }

Tinichus of Chalchis, Poet, Writer of Hymns.
Anaximander of Miletus, Historian.
Pausias of Sicyon, Painter.
Archippus of Tarentum,
O. Hipparchus, Steledic,
O. Euriphanes of Metapontum,
O. Hippodamus of Thurium,
} Pythagorean Philosophers.
Pamphilus of Macedonia, Painter.
Lycomedes of Mantinea, Legislator of the Arcadians.
Aristippus, called *Matrodidactos*, son of Arete, Philosopher.
Theodorus of Cyrene, called the *Atheist*.
M. Dionysius of Thebes, Poet and Musician.
O. Onatas of Croton,
Perilaus of Thurium,
Cylon of Croton,
} Steledic Pythagoreans.
Π. Lysis of Tarentum, Philosopher and Didactic Poet.
Proxenus of Bœotia, Rhetorician.
Euphranor of Corinth, Painter and Statuary.
Cydias of Cythnos,
Nicomachus,
Calades,
} Painters.
Philistion of Locris, Physician.
Leon, Mathematician.
Echion,
Therimanchus,
} Painters and Statuaries.
Anniceris of Cyrene, Philosopher of the school of Aristippus.
A. Plato of Colytto in Attica, Head of the Old Academy.
Glaucon of Athens, his brother, disciple of Socrates.
Theognis of Athens, called *the Snow*, Tragic Poet.
Calippus of Syracuse, Rhetorician.
Π. Xenophon of Athens, Philosopher and Historian.
K. Eudoxus of Cnidus, Philosopher, Astronomer, and Mathematician.
Dion of Syracuse, Philosopher, disciple of Plato.
Π. Isocrates of Athens, Rhetorician and Philosopher.

Amyclas of Heraclea, Mathematician.		
Menœchmus,	Mathematicians.	
Dinostratus, his brother,		
Theudius of Magnesia,		
Athenæus of Cyzicus,		
Hermotimus of Colophon,		
Philip of Medma, Astronomer and Geometrician.		
Hegesias, called *Pisithanatos*,	Cyrenaic Philosophers.	
Antipater of Cyrene,		
Euhemerus of Messena, Historian,		
Aristolaus,	Painters, pupils of Pausias.	
Mechopanes,		
Antidotus,		
Callicles,		
Helicon of Cyzicus, Astronomer.		
Polycles of Athens,	Statuaries of the school of Athens.	
Cephisidotus, his countryman,		
Hypatodorus,		
Aristogiton,		
Eubulides of Miletus, Philosopher and Historian.		
Hermias of Methymna,	Historians.	
Athanis of Syracuse,		
Timoleon of Corinth, Legislator of Syracuse.		
Cephalus of Corinth, Compiler of Laws.		
Theodectes of Phaselis, Rhetorician and Tragic Poet,		All of the school of Isocrates.
M. Theopompus of Chios, Historian,		
Naucrates, Rhetorician,		
M. Ephorus of Cumæ, Historian.		
Cephisodorus, Rhetorician,		
Asclepias, of Trogilus, in Sicily,	Tragic Poets.	
Astydamas of Athens,		
Lacritus of Athens, Orator.		
Apharæus of Athens, Orator and Poet.		
Cocus of Athens,	Rhetoricians.	
Philiscus of Miletus,		
Leodamas of Acarnania, Orator.		

Androton, Orator, and Writer on Husbandry, of the school of Socrates.

Zoilus of Amphipolis, Rhetorician, Critic, and Grammarian.

Polyidus of Thessaly, Mechanic.

Euphantus of Olynthus, Philosopher and Historian.

Dionysiodorus of Bœotia,
Anaxis, his countryman, } Historians.

Phaleas of Chalcedon, Politician.

Iphicrates of Athens, Orator.

Mnasitheus of Opus, Rhapsodist.

Chares of Paros,
Apollodorus of Lemnos, } Writers on Husbandry.

K. Praxiteles of Athens, Statuary.

Π. Lycurgus of Athens,
Π. Isæus of Chalcis, } Orators.

Π. Speusippus of Athens,
Philip of Opus, Astronomer,
Amicleus of Heraclea,
Hestiæus of Perinthus,
Erastus of Scepsis,
Mnesistratus of Thasos,
Coriscus, his countryman,
Timolaus of Cyzicus,
Euagon of Lampsacus,
Pithon of Ænium,
Heraclides, his countryman,
Hippotalus of Athens,
Calippus of Athens, } Philosophers of the school of Plato.

Lasthenia of Mantinea,
Axiothea of Phlius, } Female Philosophers.

Neoptolemus, Tragic Actor.

Π. Æneas of Stymphalia, Tactician.

Π. Palæphatus of Athens, Mythologist.

Sannion of Athens, Musician, Regulator of the Choruses in Tragedy.

Parmenon, Philemon, } Actors.

Hermodorus of Athens, disciple of Plato, and Editor of his Works.

Callistratus of Athens, Orator.

Menecrates of Syracuse, Empiric Physician.

Critobulus, Physician and Surgeon.

Aristophon of Azenia, in Attica, Orator.

Herodorus of Heraclea, Zoologist.

Brison, his son, Sophist.

Asclepiodorus, Theomnestus, Melanthius, } Last Painters of the school of Sicyon.

Telephanes of Megara, Musician.

Syennesis of Cyprus, Physiological Physician.

A. Demosthenes of Pæania, in Attica,
Π. Hyperides of Colyttus, in Attica,
Π. Æschines of Athens,
Eubulus of Anaphlystus,
Π. Demades of Athens,
Π. Dinarchus of Corinth,
Leptines of Athens, } Orators.

Π. Autolycus of Pitane, Astronomer and Naturalist.

Praxagoras of Cos, Physician.

Clinomachus of Thurium, Rhetorician.

Archebulus of Thebes, Lyric Poet.

Π. Crito of Ægæa, Pythagorean Philosopher.

Sosicles of Syracuse, Tragic Poet.

Theodorus, Comic Actor.

Polus, Meniscus, } Actors.

Chion of Heraclea, in Pontus, Platonic Philosopher.

Diodorus, called *Cronos* of Iasus, Philosopher.

Stilpo of Megara, Philosopher, disciple of Euclid.

Xenophilus of Chalcis, in Thrace, Philosopher of the school of Pythagoras.

Echecrates of Phlius,
Phanton, his countryman,
Diocles of Phlius,
Polymnestes, his countryman,
} Last Philosophers of the school of Pythagoras.

Pytheas, of Athens, Orator.

Dinon, Historian.

Xenocrates of Chalcedon, Platonic Philosopher.

A. Aristotle of Stagira, Philosopher, Head of the Peripatetic School.

Anaximenes of Lampsacus, Sophist, Improvisator, and Satiric Historian.

Diogenes of Sinope, Cynic Philosopher.

K. Herophilus of Chalcedon, Physician-anatomist.

Neophron of Sicyon, Tragic Poet.

Timotheus of Thebes, Musician.

Philippides of Athens, Comic Poet.

K. Apelles of Cos, Painter, and Author of several treatises on Painting.

K. Aristides of Thebes,
K. Protogenes of Caunus,
Antiphilus of Naucratis,
Nicias of Athens,
Nicophanes,
Alcimachus,
} Painters.

Philinus of Cos, Empirical Physician.

Demophilus, son of Ephorus, Historian.

K. Calippus of Cyzicus, Astronomer, Author of a new Cycle.

Bacchius of Tanagra, Physician, and Explainer of Hippocrates.

Irene,
Calypso,
Alcisthene,
Aristarete,
} Female Painters.

Menecrates of Elaia, Navigator and Geographer.

Phocion of Athens, Philosopher and Orator.

Monimus of Syracuse, Cynic Philosopher.
Marsyas of Pella, Historian.

O.	Callisthenes of Olynthus, Philosopher, disciple of Aristotle, Historian,	Editors of Homer.
	Alexander of Pella, called the *Great*,	
	Anaxarchus of Abdera, Cynic Philosopher,	

Π. Aristoxenus of Tarentum, Philosopher, Historian, and Musician.
Onesicritus of Ægina, Cynic Philosopher and Historian.
O. Alexis of Thurium, Comic Poet.
Apollonius of Myndus, Astronomer.

Phanias of Eresus,	Natural Philosophers.
Antiphanes of Delos,	

Epigenes of Rhodes, Astronomer.

Crates of Thebes,	Cynic Philosophers.
Hipparchia of Maronea, his wife,	
Metrocles, her brother,	

Philip of Acarnania, Physician.
Cleon of Syracuse, Geographer.
Menippus of Phœnicia, Cynic Philosopher.

Diognetus,	Geographic Surveyors.
Bœton,	
Nicobulus,	

Chœreas of Athens, Mechanic and Writer on Husbandry.
Diadus, Mechanic.

Athenodorus,	Tragic Actors.
Thessalus,	

Lycon of Scarphea, Comic Actor.
Pyrgoteles, Engraver.
Thrasias of Mantinea, Physician.
O. Antiphanes of Rhodes, Comic Poet.
Menedemus of Eretria, Philosopher, disciple of Stilpo.
Dinocrates, Architect.
K. Zeno of Citium, Philosopher; Head of the Stoic Sect.
Perseus of Citium, his slave, Philosopher and Grammarian.
Alexinus of Elis, Philosopher, antagonist of Zeno.

Menedemus, disciple of Colotes, of Lampsacus, Cynic Philosopher.

Philo, the slave of Aristotle, Apologist for the Philosophers.

Chrysippus of Cnidus, Physician.

K. Lysippus of Sicyon,
K. Lysistratus of Sicyon,
Sthenis of Olynthus,
Euphronides,
Sostratus of Chios,
Ion,
Silanion of Athens, } Statuaries.

Eudemus of Rhodes, Astronomer, Historian, Geometrician, and Natural Philosopher.

M. Nearchus of Crete, Geographer and Navigator.

Iphippus of Olynthus, Historian.

Alexis, Physician.

Androsthenes of Thasos, Geographer and Traveller.

Hiero of Soli, Navigator.

Critodemus of Cos, Physician.

Thrasymachus of Corinth, Philosopher.

Clitarchus, son of Dinon, Historian.

K. Callias of Athens, Metallurgist.

THIRD CENTURY

BEFORE CHRIST.

Π. THEOPHRASTUS of Eresus, Philosopher and Naturalist.

Clearchus of Soli, Peripatetic Philosopher, Anatomist and Naturalist.

M. Menander of Athens,
M. Philemon of Soli,
O. Apollodorus of Gela, } Poets of the New Comedy.

Cercidas of Megalopolis, Legislator and Poet.

Tisicrates of Sicyon,
Zeuxis, his disciple,
Iades,
} Statuaries, pupils of Lysippus.

Aristobulus, Historian.

Ariston of Chios,
Herillus of Carthage,
Sphærus of the Bosphorus,
Athenodorus of Soli,
Philonides of Thebes,
Calippus of Corinth,
Posidonius of Alexandria,
Zeno of Sidon,
} Philosophers, disciples of Zeno.

K. Pyrrho of Elis, Head of the Sceptic School.

Strato, called the *Naturalist*, of Lampsacus, Philosopher.

Crantor of Soli, Platonic Philosopher.

M. Heraclitus of Pontus, Philosopher and Historian.

Diyllus of Athens, Historian.

Pamphilus of Amphipolis, Grammarian and Writer on Husbandry.

Polemon of Athens, Platonic Philosopher.

Lycon of Troas, Peripatetic Philosopher.

Demochares of Athens, Orator and Historian.

K. Pytheas of Massilia, Astronomer and Navigator.

M. Epicurus of Gargettus, in Attica, Philosopher, Head of his sect.

Ptolemy, son of Lagus,
Callias of Syracuse,
} Historians.

Leontion,
Marmerion,
Hedeia,
Erotion,
Nicidion,
} Courtesans, and Female Epicurean Philosophers.

Antander of Syracuse, Historian.

O. Hermesianax of Colophon, Elegiac Poet.

Q. Megasthenes, Traveller and Geographer.

O. Timæus of Tauromenium, Historian.

M. Leonidas of Tarentum, Epigrammatic Poet.

O. Timon of Phliasia, disciple of Pyrrho, and Satiric Poet.

M. Hecatæus of Abdera, Historian,
Eurylochus of Elis,
Nausiphanes of Teos,
} Philosophers, disciples of Pyrrho.

Hieronymus of Cardia, Historian.

Hipponicus of Athens, Astronomer.

Hermachus of Mytilene, successor of Epicurus,
Sandes of Lampsacus,
Athenæus,
Polyen of Lampsacus.
Leonteus of Lampsacus,
Themista, his wife,
Colotes of Lampsacus,
Idomeneus, his countryman,
Metrodorus of Lampsacus,
Timocrates, his brother,
Polystratus, third Head of his school,
} Disciples of Epicurus.

K. Arcesilaus of Pitane, Philosopher, Head of the Middle Academy.

Demetrius of Phalerum, Orator, and Peripatetic Philosopher.

Patroclus, Navigator and Geographer.

Diognetus of Rhodes, Architect and Mechanic.

K. Chares of Lindus, pupil of Lysippus, Founder of the Colossus of Rhodes.

Leo of Byzantium, Historian.

Cineas of Thessaly, Epicurean Philosopher.

Psaon of Platæa, Historian.

Π. Dicæarchus of Messena, Philosopher, Historian, and Geographer.

O. Simmias of Rhodes, Enigmatic Poet and Grammarian.

Rinthon of Syracuse, Tragic Poet.

Daimachus, Traveller and Tactician.

O. Dosiades of Rhodes, Enigmatic Poet.

Epimachus of Athens, Architect and Mechanic.
Philo, Architect.
Dionysius of Heraclea, called *Metathemenos* or the *Versatile*, Philosopher.
M. Diphilus of Sinope, Comic Poet.
N. Nossis of Locris, Poetess.
Apollonides, Cronius, } Engravers.
Bion of Borysthenais, Philosopher.
Sopater of Paphos, Comic Poet.
Callias of Aradus, Architect and Mechanic.
O. Philetas of Cos, Grammarian and Poet.
O. Damoxenus of Athens, Epicurean Philosopher and Comic Poet.
M. Cleanthes of Assus, Stoic Philosopher, disciple of Zeno, and Hymnographic Poet.
Π. Aristarchus of Samos, Astronomer.
Euthycides of Sicyon, Euthycrates, Lahippus, Timarchus, Cephisodorus, Pyromachus, } Last Statuaries of the school of Lysippus.
K. Erasistratus of Cos, Dogmatic Physician, Head of the school of Smyrna.
O. Diocles of Carystus, Physician.
Timocharis, Aristyllus, } Astronomers.
Zenodotus of Ephesus, Poet, Grammarian, and Editor of Homer.
K. Lacydes of Cyrene, Head of the New Academy.
O. Posidippus of Macedonia, Comic Poet.
O. Anyte of Tegea, Poetess.
A. Euclid, Geometrician, Optician and Astronomer.
Teleclus of Phocæa, Evander, his countryman, } Disciples of Lacydes,

Π. Lycophron of Chalcis, Poet and Grammarian.
Mnaseas of Patara, Geographer.
M. Diotimus of Adramyttium, Epigrammatic Poet.
Sostratus of Cnidus, Architect.
N. Melampus, Empiric Physician.
Π. Antigonus of Carystus, Naturalist and Biographer.
Manetho of Diospolis, Historian.
Ctesibius, Mechanic.
O Hedylus of Samos, Epigrammatic Poet.
Π. Aratus of Soli, Poet and Astronomer.
O. Nicias of Miletus, Epigrammatic Poet.
Π. Callimachus of Cyrene, Grammarian and Poet.
A. Theocritus of Syracuse, Aucolic Poet.

TABLE VI.

Containing the Names of Illustrious Men, arranged in Alphabetical Order.

IN the preceding Table, the names of authors or artists are given in chronological order; in the following they are arranged alphabetically, with figures denoting the centuries before the Christian æra in which they flourished.

The use of these two tables is sufficiently obvious. When we see, for example, by the side of the name of Solon the figure 6, we may refer to the preceding Table, and passing the eye over the list of illustrious men who lived in the sixth century before Christ, we shall find Solon one of the first in that list, and consequently conclude that he must have flourished about the year 590 before Christ.

The asterisk which is placed by the side of a few names, signifies the eleventh, twelfth, thirteenth, fourteenth, and fifteenth, centuries before Christ.

Names and Professions.	Cents. bef.C.
A.	
ACASTUS, inventor	*
Acmon, mineralogist	*
Acragas, engraver	5
Acron, physician	5
Acusilaus, historian	6
Æneas, tactician	4
Æschines, philosopher	4
Æschines, orator	4
Æschylus, poet	5

Names and Professions.	Cents. bef. C.
Æsculapius, physician	*
Æsop, fabulist	6
Agamedes, architect	*
Agatharchus, architect	5
Agatho, poet	5
Ageladas, statuary	5
Aglaophon, painter	5
Agoracritus, statuary	5
Alcamenes, statuary	5
Alcæus, poet	7
Alcibiades, orator	4
Alcidamas, rhetorician	5
Alcimachus, painter	4
Alcisthena, female painter	4
Alcmæon, philosopher	5
Alcman, poet	7
Alexander, editor	4
Alexias, physician	4
Alexinus, philosopher	4
Alexis, poet	4
Alexis, statuary	5
Ameristus, mathematician	5
Amicleus, philosopher	4
Aminocles, ship-builder	9
Amphion, musician	*
Amphis, poet	4
Amyclas, mathematician	4
Anacreon, poet	6
Anaxagoras, philosopher	5
Anaxagoras, statuary	5
Anaxandrides, poet	4
Anaxarchus, philosopher	4
Anaxilas, poet	4
Anaximander, historian	4

4

Names and Professions.	Cents. bef. C.
Anaximander, philosopher	6
Anaximenes, philosopher	6
Anaximenes, rhetorician	4
Anaxis, historian	4
Andocides, orator	5
Androcydes, painter	4
Androdamas, legislator	6
Androsthenes, geographical traveller	4
Androtion, orator	4
Angelion, statuary	6
Anniceris, philosopher	4
Antander, historian	3
Antidotus, painter	4
Antigenides, musician	4
Antigonus, naturalist	3
Antimachides, architect	6
Antimachus of Colophon, poet	5
Antimachus of Teos, poet	8
Antiochus, historian	6
Antipater, philosopher	4
Antiphanes, natural philosopher	4
Antiphanes, poet	4
Antiphanes, statuary	5
Antiphilus, painter	4
Antiphon, rhetorician	5
Antistates, architect	6
Antisthenes, philosopher	4
Anyte, poetess	3
Apelles, painter	4
Apharæus, orator	4
Apollodorus, writer on husbandry	4
Apollodorus, painter	4
Apollodorus, poet	3
Apollonides, engraver	3

Names and Professions	Cents. bef. C.
Apollonius, astronomer	4
Apollonius, physician	5
Ararus, poet	5
Aratus, poet	4
Arcesilaus, painter	5
Arcesilaus, philosopher	4
Archebulus, poet	4
Archelaus, philosopher	5
Archemus, statuary	6
Archetimus, philosopher	6
Archias, architect	5
Archilochus, poet	8
Archinus, orator	5
Archippus, philosopher	4
Archippus, poet	5
Archytas, philosopher	4
Arctinus, poet	9
Ardalus, poet	10
Arete, female philosopher	4
Arignotta, female philosopher	6
Arimnestes, philosopher	6
Arion, poet	7
Ariphron, poet	5
Aristarete, female painter	4
Aristarchus, poet	5
Aristarchus, astronomer	3
Aristeas, poet	10
Aristæus, philosopher	6
Aristides, painter	4
Aristides, statuary	5
Aristippus of Cyrene, philosopher	4
Aristippus, called *Matrodidactos*, philosopher	4
Aristobulus, historian	3
Aristocles, painter	8

Names and Professions.	Cents. bef. C.
Aristocles, statuary	4
Aristogiton, statuary	4
Aristolaus, painter	4
Aristomedes, statuary	5
Aristomenes, poet	5
Ariston, philosopher	3
Aristophanes, poet	5
Aristophon, painter	4
Aristophon, orator	4
Aristotle, philosopher	4
Aristoxenus, philosopher	4
Aristyllus, astronomer	3
Artemon, mechanic	5
Asclepias, poet	4
Asclepiodorus, painter	4
Asopodorus, statuary	5
Aspasia, poetess	5
Astydamas, poet	4
Athanis, historian	4
Athanæus, mathematician	4
Athenæus, philosopher	3
Athenis, statuary	6
Athenodorus, actor	4
Athenodorus, philosopher	3
Athenodorus, statuary	5
Augias, poet	9
Autolycus, astronomer	4
Automenes, poet	*
Axiothea, female philosopher	4
B.	
Bacchius, physician	4
Bacchylides, poet	6
Battalus, poet	5

Names and Professions.	Cents. bef. C.
Bias, one of the seven sages, poet	6
Bion, Mathematician	5
Bion, philosopher	3
Bœton, surveyor	4
Bothrys, poet	6
Briso, sophist	4
Brietes, painter	5
Brontinus, philosopher	5
Bryaxis, statuary	4
Bularchus, painter	8
Bupalus, statuary	6
C.	
Cadmus, inventor	*
Cadmus, historian	6
Calades, painter	4
Callæschros, architect	6
Callias, architect	3
Callias, historian	3
Callias, metallurgist	4
Callias, poet	5
Callicles, painter	4
Callicrates, architect	5
Callicratides, philosopher	5
Callimachus, grammarian	3
Callinus, poet	8
Callipides, actor	4
Callippus, astronomer	4
Calippus, rhetorician	4
Calippus of Athens, philosopher	4
Calippus of Corinth, philosopher	4
Callisthenes, philosopher	4
Callistratus, grammarian	5
Callistratus, orator	4

Names and Professions.	Cents. bef. C.
Calliteles, statuary	5
Callon of Ægina, statuary	6
Callon of Ellis, statuary	5
Calypso, female painter	4
Canachus, statuary	4
Cantharus, statuary	5
Carcinus, poet	5
Carpion, architect	5
Cebes, philosopher	4
Celmis, mineralogist	*
Cephalus, jurisconsult	4
Cephalus, orator	5
Cephisodorus, painter	5
Cephisodorus, rhetorician	4
Cephisodorus, statuary	3
Cephisodotus, statuary	4
Cepion, musician	7
Cercidas, legislator	3
Chares, writer on husbandry	4
Chares, founder	3
Charmadas, painter	9
Charon, historian	5
Charondas, legislator	8
Chersias, poet	6
Cherisphron, architect	4
Chilo, one of the seven sages	6
Chion, philosopher	4
Chionides, poet	5
Chiron, astronomer	*
Chœreas, mechanic	4
Chœrilus of Athens, poet	6
Chœrilus of Samos, poet and historian	5
Chœriphon, poet	5
Chrysippus, physician	4
Chrysothemis, poet	8

Names and Professions.	Cents. bef. C.
Cimon, painter	8
Cinœthon, poet	8
Cinœthus, editor of Homer	6
Cineas, philosopher	3
Cleanthes, philosopher	3
Clearchus, statuary	6
Clearchus, philosopher	3
Cleobulus, one of the seven sages, legislator	6
Cleobulina, poetess	6
Cleon, geographer	4
Cleon, statuary	5
Cleonas, poet	7
Cleophantus, painter	9
Cleophon, orator	5
Cleostratus, astronomer	6
Clinomachus, rhetorician	4
Clinias, philosopher	4
Clisthenes, legislator	6
Clitarchus, historian	4
Clitodemus, historian	5
Cocus, rhetorician	4
Colotes, philosopher	3
Corax, rhetorician	5
Corinna, poetess	5
Corinnus, poet	*
Coriscus, philosopher	4
Corœbus, architect	5
Crantor, philosopher	3
Crates, philosopher	4
Crates, poet	5
Cratinus, poet	5
Cratippus, historian	5
Cratylus, philosopher	5
Creophylus, poet	10
Cresphontes, legislator	8

Names and Professions.	Cents. bef. C.
Critias, called *Nesiotes*, statuary	5
Critias, poet	5
Critobulus, physician	4
Critodemus, physician	4
Crito of Æthens, philosopher	4
Crito of Ægæ, philosopher	4
Cronius, engraver	3
Ctesias, physician	4
Ctesibius, mechanic	3
Cydias, orator	5
Cydias, painter	4
Cylon, philosopher	4
D.	
DAIMACHUS, traveller	3
Damastes, builder	10
Damastes, historian	6
Dameas, statuary	6
Damias, statuary	5
Damnaneus, mineralogist	*
Damo, female philosopher	6
Damocles, historian	5
Damon, musician	5
Damophila, poetess	7
Damophon, statuary	6
Damoxenus, poet	3
Daphne or Manto, divineress	*
Daphnis, poet	*
Dares, poet	*
Dædalus, inventor	*
Dædalus, statuary	6
Deiochus, historian	5
Demades, orator	4
Demetrius of Phalerum, orator	3

Names and Professions.	Cents. bef. C.
Democedes, physician	6
Demochares, orator	3
Democritus, philosopher	5
Domodocus, poet	*
Demophilus, historian	4
Demophilus, painter	5
Demosthenes, orator	4
Dexippus, physician	5
Diadus, mechanic	4
Diagoras, philosopher	5
Dibutates, sculptor	7
Dicæarchus, philosopher	3
Dicæogenes, poet	9
Dictys, poet	*
Dinarchus, orator	4
Dinias, painter	9
Dinocrates, architect	4
Dinomenes, statuary	4
Dinon, historian	4
Dinon, statuary	5
Dinostratus, mathematician	4
Diocles, legislator	5
Diocles, philosopher	4
Diocles, poet	5
Diocles, physician	3
Diodorus, philosopher	4
Diogenes of Apollonia, philosopher	5
Diogenes of Sinope, Cynic philosopher	4
Diogenes, historian	4
Diogenes, poet	4
Diognetus, architect	3
Diognetus, surveyor	4
Dion, philosopher	4
Dionysiodorus, historian	4

Names and Professions.	Cents. bef. C.
Dionysius, historian	5
Dionysius, painter	5
Dionysius, philosopher	3
Dionysius, poet	4
Dionysius, statuary	5
Diotimus, Poet	3
Diphilus, poet	3
Dipœnus, statuary	6
Diyllus, historian	3
Dolon, buffoon	6
Dontas, statuary	6
Doryclidas, statuary	6
Dosiades, poet	3
Draco, legislator	7
Dropides, poet	6
E.	
ECHECRATES of Locris, philosopher	4
Echecrates, of Phlius, philosopher	4
Echion, painter	4
Ecphantus, philosopher	4
Eladas, statuary	5
Empedocles, philosopher	5
Ephialtes, orator	5
Ephippus, poet	4
Ephorus, historian	4
Epicharmus, poet	5
Epicrates, poet	4
Epicurus, philosopher	3
Epigenes, astronomer	4
Epigenes, natural philosopher	4
Epimachus, architect	3
Epimenides, philosopher	7
Erasistratus, physician	3

Names and Professions.	Cents. bef. C.
Erastus, philosopher	4
Erichthonius, Inventor	*
Erinna, poetess	7
Erotion, female philosopher	3
Evander, philosopher	3
Evenor, painter	5
Evenus, poet	5
Euhemerus, philosopher	4
Euagon, philosopher	4
Eubulus, orator	4
Eubulus, painter	4
Eubulus, poet	4
Eubulides, historian	4
Euchyr, statuary	7
Euclid, mathematician	3
Euclid, philosopher	4
Euctemon, astronomer	5
Eudemus, historian	5
Eudemus, astronomer	4
Eudocus, sculptor	*
Eudoxus, philosopher	4
Eugamon, poet	6
Eugeon, historian	5
Eumarus, painter	9
Eumelus, poet	9
Eumenes, historian	4
Eumicleus, poet	*
Eumolpus, poet	*
Eupalinus, architect	8
Euphantus, historian	4
Euphorion, poet	5
Euphranor, painter	4
Euphronides, statuary	4
Eupolis, poet	5

Names and Professions.	Cents. bef. C.
Eupompus, painter	4
Euriphanes, philosopher	4
Euriphron, physician	5
Euripides, poet	5
Eurylochus, philosopher	3
Eurytus, philosopher	4
Euthychides, statuary	3
Euthycrates, statuary	3
Euxenidas, painter	4
G.	
GITIADAS, architect	9
Glaucias, statuary	5
Glaucus, worker in iron	6
Glaucus, statuary	5
Glaucon, philosopher	4
Gorgasus, physician	*
Gorgasus, painter	5
Gorgias, Rhetorician	5
Gorgias, statuary	5
Gorgus, legislator	7
H.	
HARPALUS, astronomer	5
Hecatæus of Miletus, historian	5
Hecatæus, of Abdera, historian	3
Hedeia, female philosopher	3
Hedylus, poet	4
Hegemon, poet	5
Hegesias, called *Pisathanatus*, philosopher	4
Hegesias, statuary	5
Helianax, legislator	7
Helicon, astronomer	4
Hellanicus, historian	6
Heraclides, philosopher	4

Names and Professions.	Cents. bef. C.
Heraclitus of Ephesus, philosopher	6
Heraclitus of Pontus, philosopher	3
Hercules, inventor	*
Herillus, philosopher	3
Hermachus, philosopher	3
Hermesianax, poet	3
Hermias, historian	4
Hermippus, poet	5
Hermocrates, orator	5
Hermogenes, philosopher	5
Hermon, navigator	5
Hermotimus, mathematician	4
Hermotimus, philosopher	5
Herodicus, physician	5
Herodorus, zoologist	4
Herodotus, historian	5
Herophila, poetess	*
Herophilus, physician	4
Hesiod, poet	9
Hestiæus, philosopher	4
Hicetas, philosopher	5
Hiero, writer on husbandry	5
Hiero, navigator	4
Hieronymus, historian	3
Hipparchia, female philosopher	4
Hipparchus, editor	6
Hipparchus, philosopher	4
Hippasus, philosopher	5
Hippias, philosopher	5
Hippo, philosopher	4
Hippocrates of Chios, mathematician	5
Hippocrates of Cos, physician	5
Hippodamus, architect	5
Hippodamus, philosopher	4

Names and Professions.	Cents. bef. C.
Hippodicus, poet	6
Hipponax, poet	6
Hipponicus, mathematician	3
Hippotalus, philosopher	4
Histiæus, musician	4
Homer, poet	9
Homodorus, philosopher	4
Hyagnis, musician	*
Hygiæmon, painter	9
Hypatodorus, statuary	4
Hyperides, orator	4
I.	
Iades, statuary	3
Jason, navigator	*
Ibycus, poet	7
Ictinus, architect	5
Idomeneus, philosopher	3
Ion of Chios, poet	5
Ion of Ephesus, Rhapsodist	4
Ion, statuary	4
Iophon, poet	5
Iphicrates, orator	4
Iphippus, historian	4
Iphitus, legislator	8
Irene, female painter	4
Isæus, orator	4
Isocrates, rhetorician	4
L.	
Lacritus, orator	4
Lacydes, philosopher	3
Lahippus, statuary	3
Lamprus, poet	5

Names and Professions.	Cents. bef. C.
Laphaes, statuary	6
Lasthenia, female philosopher	4
Lasus, poet	6
Leochares, statuary	4
Leodamus, mathematician	4
Leodamus, orator	4
Leon, historian	3
Leon, mathematician	4
Leonidas, poet	3
Leonteas, philosopher	3
Leontium, courtezan and philosophress	3
Leptines, orator	4
Lesbonax, orator	5
Lesches, poet	7
Leucippus, philosopher	5
Licymnius, poet	4
Linus, poet	*
Lycaon, inventor	*
Lycinnus, painter	4
Lycius, statuary	5
Lycomedes, legislator	4
Lycon, actor	4
Lycon, philosopher	3
Lycophron, poet	3
Lycurgus, legislator	9
Lycurges, orator	4
Lysias, orator	5
Lysinus, poet	6
Lysippus, painter	5
Lysippus, statuary	4
Lysis, philosopher	4
Lysistratus, statuary	4

M.

Names and Professions.	Cents. bef. C.
MACHAON, physician	*
Magnes, poet	5
Mandrocles, architect	5
Manetho, historian	3
Manto or Daphne, divineress	*
Marmerion, female philosopher	3
Marsyas, historian	4
Marsyas, musician	*
Matricetas,astronomer	6
Mechopanes, painter	4
Medon, statuary	6
Megasthenes, traveller	3
Melampus, physician	3
Malampus, poet	*
Melanippides, poet	6
Melanthius, painter	4
Melas, statuary	6
Melasagoras, historian	5
Melisander, poet	10
Melissus, philosopher	6
Melitus, poet	4
Memnon, architect	6
Menæchmus, statuary	6
Menæchmus, mathematician	4
Menander, poet	3
Menecrates, physician	4
Menecrates, navigator	4
Menedemus of Eretria, philosopher	4
Menedemus of Lampsacus, philosopher	4
Menesicles, architect	5
Menesistratus, philosopher	4
Menippus, philosopher	4
Meniscus, actor	4
Metagenes of Cnossus, architect	4

Names and Professions.	Cents. bef. C.
Metagenes of Xypeta, architect	5
Meton, astronomer	5
Metrocles, philosopher	4
Metrodorus, of Chios, philosopher	5
Metrodorus of Lampsacus, philosopher	4
Micciades, statuary	6
Micon, painter	5
Mimnermus, poet	6
Minos, legislator	*
Mithæcus, sophist	5
Mnaseas, geographer	3
Mnaseas, physician	4
Mnasitheus, rhapsodist	4
Mnegisithon, inventor	5
Mnesarchus, philosopher	6
Mnesion, legislator	9
Mnesiphilus, orator	6
Mnesiphilus, philosopher	4
Mnesistratus, philosopher	4
Monimus, philosopher	4
Musæus I. poet	*
Musæus II. poet	10
Myrmecides, sculptor	5
Myron, statuary	5
Myrtilus, poet	5
Myrtis, poetess	5
Myson, one of the seven sages	6
Myus, engraver	5

N.

NAUCRATES, rhetorician	4
Naucydes, statuary	4
Nausiphanes, philosopher	3
Nearchus, navigator	4
Neoclitus, mathematician	4

Names and Professions.	Cents. bef. C.
Neophron, poet	4
Neoptolemus, actor	4
Neseas, painter	5
Nicanor, painter	5
Niceratus, poet	
Nicias of Athens, painter	4
Nicias of Miletus, poet	3
Nicidion, female philosopher	3
Nicobulus, surveyor	4
Nichochares, poet	5
Nichocharis, poet	4
Nicodorus, legislator	5
Nicomachus, physician	*
Nichomachus, painter	4
Nicophanes, painter	4
Nicophron, poet	5
Nicostratus, actor	4
Nossis, poetess	3
Nymphæus, poet	7

O.

Names and Professions.	Cents. bef. C.
OCELLUS, philosopher	5
Oenipodes, philosopher	5
Olen, poet	*
Olympus, poet	*
Onatas, statuary	5
Onatus, philosopher	4
Onesicritus, philosopher	4
Onomacritus, legislator	10
Onomacritus, poet	6
Orœbantius, poet	*
Orpheus, poet	*
Orthagoras, musician	4
Oxylus, legislator	*

Names and Professions.	Cents. bef. C.
P.	
Palæphatus, mythologist	4
Palamedes, poet	*
Pamphilus, grammarian	4
Pamphilus, painter	4
Pamphus, poet	*
Panænus, painter	5
Panyasis, poet	5
Parmenides, philosopher	6
Parmenon, actor	4
Parrhasius, painter	4
Patroclus, navigator	4
Patroclus, statuary	4
Pausanias, physician	5
Pausias, painter	4
Pauson, painter	5
Perelius, statuary	5
Periander, legislator	6
Pericles, orator	5
Periclitus, musician	8
Perilaus, philosopher	4
Perillus, founder	6
Perius, painter	5
Perseus, philosopher	4
Phædon, philosopher	4
Phænus, astronomer	5
Phaleas, politician	4
Phanias, natural philosopher	4
Phanton, philosopher	4
Phæax, architect	5
Phemius, musician	*
Phemonoe, divineress	*
Pherecrates, poet	5
Pherecydes of Scyros, philosopher	6
Pherecydes of Leros, historian	5
Phidias, statuary	5

Names and Professions.	Cents. bef. C.
Phidon, legislator	9
Philammon, poet	*
Philemon, actor	4
Philemon, poet	4
Philetas, grammarian	3
Philetærus, poet	5
Philinus, physician	4
Philip of Medma, astronomer	4
Philip of Opus, astronomer	4
Philip, physician	4
Philippides, philosopher	4
Philiscus, rhetorician	4
Philistus, orator	4
Philistion, physician	4
Philocles, poet	5
Philolaus, legislator	8
Philolaus, philosopher	4
Philo, architect	3
Philo, philosopher	4
Philonides, philosopher	3
Philonides, poet	5
Philoxenus, poet	4
Phocion, philosopher	4
Phocus, astronomer	6
Phocylides, poet	7
Phradmon, statuary	5
Phryllus, painter	5
Phrynichus, poet	5
Phrynicus, poet	7
Phrynis, musician	5
Phrynon, statuary	5
Phyteus, architect	4
Pigres, poet	6
Pindar, poet	5

Names and Professions	Cents. bef. C.
Pisander, poet	8
Pisistratus, editor of Homer	6
Pithon, philosopher	4
Pittacus, one of the seven sages	6
Plato, philosopher	4
Plato, poet	5
Plesirrhous, editor	5
Plisthanus, philosopher	4
Podalirius, physician	*
Polemarchus, astronomer	4
Polemon, philosopher	4
Polus, actor	4
Polus, rhetorician	5
Polybius, physician	5
Polycides, zoographer	4
Polycles, statuary	4
Polycletus, historian	5
Polycletus, statuary	5
Polycrates, rhetorician	5
Polyen, philosopher	3
Polygnotus, painter	5
Polyidus, mechanic	4
Polymnestes, philosopher	4
Polymnestes, poet	9
Polystratus, philosopher	3
Polyzelus, historian	6
Porinus, architect	6
Posidippus, poet	3
Posidonius, philosopher	3
Pratinas, poet	5
Praxagoras, physician	4
Praxilla, poetess	5
Praxiteles, statuary	4
Prodicus, poet	9

Names and Professions.	Cents. bef. C.
Prodicus, rhetorician	5
Pronapides, poet	10
Protagoras, philosopher	5
Protogenes, painter	4
Proxenus, rhetorician	4
Psaon, historian	3
Ptolomæus, historian	3
Pyrgoteles, engraver	4
Pyromachus, statuary	3
Pyrrho, philosopher	3
Pythagoras, philosopher	6
Pythagoras, statuary	5
Pytheas of Athens, orator	4
Pytheas of Massilia, astronomer	3
Pytheas of Trœzen, poet	10
Pythodorus, statuary	6
R.	
Rhadamanthus, legislator	*
Rhinton, poet	3
Rhœcus, founder	7
S.	
SACADAS, poet	6
Sanarion, poet	5
Sandes, philosopher	3
Sannion, musician	4
Sapho, poetess	7
Satyrus, architect	4
Scopas, statuary	4
Scylax, navigator and geographer	5
Scyllias, diver	5
Scyllis, statuary	6
Silanion, statuary	4

Names and Professions.	Cents. bef. C.
Simmias, philosopher	4
Simmias, poet	4
Simon, equerry	4
Simon, philosopher	4
Simon, statuary	5
Simonides of Ceos, poet	6
Simonides of Melos, poet	5
Sisyphus, poet	*
Smilis, statuary	6
Socrates, philosopher	5
Socrates of Thebes, statuary	5
Socrates of Chios, statuary	4
Soidas, statuary	6
Solon, one of the seven sages	6
Somis, statuary	5
Sopater, poet	3
Sophocles, poet	5
Sophron, poet	5
Sosicles, poet	4
Sostratus, architect	3
Sostratus, statuary	5
Sotades, poet	4
Speusippus, philosopher	4
Sphœrus, philosopher	3
Spintharus, architect	6
Stasinus, poet	9
Stesichorus the elder, poet	7
Stesichorus the younger, poet	5
Stesimbrotus, historian	5
Sthenis, statuary	4
Stilpo, philosopher	4
Stomius, statuary	5
Stratis, poet	5
Strato, philosopher	3

Names and Professions.	Cents. bef. C.
Susarion, buffoon	6
Syagrus, poet	10
Syennesis, physician	4
T.	
Tectæus, statuary	6
Telauges, philosopher	6
Teleclides, poet	5
Teleclus, philosopher	3
Telephanes, musician	4
Telephanes, statuary	4
Telesilla, poetess	5
Telestes, poet	5
Terpander, poet	7
Thales of Gortyna, legislator	10
Thales of Miletus, philosopher	6
Thamyris, musician	*
Theætetus, astronomer	5
Theagenes, historian	5
Theano, poetess	6
Themista, female philosopher	3
Themistogenes, historian	4
Theoclus, statuary	6
Theocritus, poet	3
Theodamas, orator	5
Theodectes, rhetorician	4
Theodorus, actor	4
Theodorus, founder	7
Theodorus, mathematician	5
Theodorus, philosopher	4
Theodorus, rhetorician	5
Theognis of Athens, poet	4
Theognis of Megara, poet	6
Theomnestes, painter	4

Names and Professions.	Cents. bef.C.
Theohilus, physician	5
Theophilus, poet	5
Theophrastus, musician	5
Theophrastus, philosopher	3
Theopompus, historian	4
Theopompus, poet	5
Theramenes, orator	5
Therimachus, painter	4
Theseus, legislator	*
Thespis, poet	6
Thessalus, actor	4
Thessalas, physician	5
Theudius, mathematician	4
Thrasias, physician	4
Thrasymachus, philosopher	4
Thrasymachus, rhetorician	5
Thucydides, historian	5
Thymœtus, poet	*
Timæus, historian	3
Timæus of Locris, philosopher	4
Timagoras, painter	5
Timanthes, painter	4
Timarchus, statuary	3
Timarete, female painter	5
Timocharis, astronomer	3
Timocrates, philosopher	3
Timocreon, poet	5
Timolaus, philosopher	4
Timoleon, legislator	4
Timon, called *the Misanthrope*, philosopher	5
Timon of Phliasia, philosopher	3
Timotheus, musician	4
Timotheus, poet	4
Timotheus, statuary	4

Names and Professions.	Cents. bef. C.
Tinichus, poet	4
Tiphys, navigator	*
Tiresias, poet	*
Tisias, rhetorician	5
Tisicrates, statuary	4
Triptolemus, legislator	*
Trophonius, architect	*
Tyrtæus, poet	7
X.	
XANTHUS, historian	6
Xanthus, poet	5
Xenagoras, ship-builder	4
Xenarchus, poet	5
Xeniades, philosopher	6
Xenocles, architect	5
Xenocrates, philosopher	4
Xenocritus, poet	8
Xenodamus, poet	10
Xenodemus, dancer,	5
Xenomedes, historian	6
Xenophanes, philosopher	6
Xenophilus, philosopher	4
Xenophon, philosopher	4
Z.	
Zaleucus, legislator	8
Zenodotus, poet	3
Zeno of Elea, philosopher	5
Zeno of Citium, philosopher	4
Zeno of Sidon, philosopher	3
Zeuxis, painter	4
Zeuxis, statuary	3
Zoilus, rhetorician	4

TABLE VII.

Roman Measures reduced to French (and English).

IT is necessary that we should know the value of the Roman foot and mile, to enable us to ascertain the value of the itinerary measures of the Greeks.

The French Royal foot is divided into 12 inches; each of which inches is again divided into 12 lines; thus the whole foot contains 1440 tenths of a line.

Tenths of a line.	Inches.	Lines.
1440	12	—
1430	11	11
1420	11	10
1410	11	9
1400	11	8
1390	11	7
1380	11	6
1370	11	5
1360	11	4
1350	11	3
1340	11	2
1330	11	1
1320	11	—
1315	10	$11\frac{5}{10}$
1314	10	$11\frac{4}{10}$
1313	10	$11\frac{3}{10}$
1312	10	$11\frac{2}{10}$
1311	10	$11\frac{1}{10}$
1310	10	11
1309	10	$10\frac{9}{10}$
1308	10	$10\frac{8}{10}$
1307	10	$10\frac{7}{10}$
1306	10	$10\frac{6}{10}$
1305	10	$10\frac{5}{10}$

Tenths of a line.	Inches.	Lines.
1304	10	$10\frac{4}{10}$
1302	10	$10\frac{3}{10}$
1309	10	$10\frac{2}{10}$
1301	10	$10\frac{1}{10}$
1300	10	10
1299	10	$9\frac{9}{10}$
1298	10	$9\frac{8}{10}$
1297	10	$9\frac{7}{10}$
1296	10	$9\frac{6}{10}$
1295	10	$9\frac{5}{10}$
1294	10	$9\frac{4}{10}$
1293	10	$9\frac{3}{10}$
1292	10	$9\frac{2}{10}$
1291	10	$9\frac{1}{10}$
1290	10	9

The learned are not agreed on the number of tenths of a line which should be assigned to the Roman foot; but I have chosen to follow M. D'Anville and others, who fix it at 1306 or 10 inches $10\frac{1}{6}$ lines (11,5988 inches English).

According to this estimation, the Roman pace, consisting of 5 feet, will contain 4 French Royal feet, 6 inches, 5 lines (4 feet 9,9940 inches English).

The Roman mile, consisting of a thousand paces, will contain 755 toises, 4 feet, 8 inches, 8 lines. But to avoid fractions, I shall take it, with M. D'Anville, at 756 toises (1611 yards, or 7 furlongs, 71 yards, English).

As 8 stadia are usually reckoned to the Roman mile, if we take the eighth part of 756 toises, the value of that mile, we shall have for the stadium $94\frac{1}{2}$ toises (D'Anville Mes. Itiner. p. 70).

The Greeks had different kinds of stadia; but we here only speak of the ordinary stadium, known by the name of the Olympian.

TABLE VIII.

Roman Feet reduced to French (and English) Feet.

Roman Feet.	French Roy. Feet.	Inch.	Lines.	English Feet.	Inch. Dec.
1	0	10	10 $\frac{6}{10}$	0	11,5988
2	1	9	9 $\frac{2}{10}$	1	11,1976
3	2	8	7 $\frac{3}{10}$	2	10,7964
4	3	7	6 $\frac{4}{10}$	3	10,3952
5	4	6	5	4	9,9940
6	5	5	3 $\frac{6}{10}$	5	9,5928
7	6	4	2 $\frac{2}{10}$	6	9,1916
8	7	3	0 $\frac{8}{10}$	7	8,7904
9	8	1	11 $\frac{4}{10}$	8	8,3892
10	9	0	10	9	7,9880
11	9	11	8 $\frac{6}{10}$	10	7,5868
12	10	10	7 $\frac{2}{10}$	11	7,1856
13	11	9	5 $\frac{8}{10}$	12	6,7844
14	12	8	4 $\frac{4}{10}$	13	6,3832
15	13	7	3	14	5,9820
16	14	6	1 $\frac{6}{10}$	15	5,5808
17	15	5	0 $\frac{2}{10}$	16	5,1796
18	16	3	10 $\frac{8}{10}$	17	4,7784
19	17	2	9 $\frac{4}{10}$	18	4,3772
20	18	1	8	19	3,9760
21	19	0	6 $\frac{6}{10}$	20	3,5748
22	19	11	5 $\frac{2}{10}$	21	3,1736
23	20	10	3 $\frac{8}{10}$	22	2,7724
24	21	9	2 $\frac{4}{10}$	23	2,3712
25	22	8	1	24	1,9700
26	23	6	11 $\frac{6}{10}$	25	1,5688
27	24	5	10 $\frac{2}{10}$	26	1,1676
28	25	4	8 $\frac{8}{10}$	27	0,7664

Roman Feet.	French Roy. Feet.	Inch.	Lines.	English Feet.	Inch. Dec.
29	26	3	$7\frac{4}{10}$	28	0,3652
30	27	2	6	28	11,9640
31	28	1	$4\frac{6}{10}$	29	11,5628
32	29	0	$3\frac{2}{10}$	30	11,1616
33	29	11	$1\frac{8}{01}$	31	10,7604
34	30	10	$0\frac{4}{10}$	32	10,3592
35	31	8	11	33	9,9580
36	32	7	$9\frac{6}{10}$	34	9,5568
37	33	6	$8\frac{2}{10}$	35	9,1556
38	34	5	$6\frac{8}{10}$	36	8,7544
39	35	4	$5\frac{4}{10}$	37	8,3532
40	36	3	4	38	7,9520
41	37	2	$2\frac{6}{10}$	39	7,5508
42	38	1	$1\frac{2}{10}$	40	7,1496
43	38	11	$11\frac{8}{10}$	41	6,7484
44	39	10	$10\frac{4}{10}$	42	6,3472
45	40	9	9	43	5,9460
46	41	8	$7\frac{6}{10}$	44	5,5448
47	42	7	$6\frac{2}{10}$	45	5,1436
48	43	6	$4\frac{8}{10}$	46	4,7424
49	44	5	$3\frac{4}{10}$	47	4,3412
50	45	4	2	48	3,9400
60	54	5	0	57	11,9280
70	63	5	10	67	7,9160
80	72	6	8	77	3,9040
90	81	7	6	86	11,8920
100	90	8	4	96	7,8800
200	181	4	8	193	3,7600
300	272	1	0	289	11,6400
400	362	9	4	386	7,5200
500	453	5	8	483	3,4000
600	544	2	0	579	11,2800
700	634	10	4	676	7,1600
800	725	6	8	773	3,0400
900	816	3	0	869	10,9200
1000	906	11	4	966	6,8
2000	1813	10	8	1933	1,6
3000	2720	10	0	2899	8,4
4000	3627	9	4	3866	3,2
5000	4534	8	8	4832	1,0
6000	5441	8	0	5799	

Roman Feet.	French Roy. Feet.	Inch.	Lines.	English Feet.	Inch. Dec.
7000	6448	7	4	6765	11,6
8000	7255	6	8	7732	6,3
9000	8162	6	0	8699	1,2
10000	9069	5	5	9665	8
15000	13604	2	0	14498	6
20000	18138	10	8	19331	4

TABLE IX.

Roman Paces reduced to French Toises (and English Yards).

I HAVE said above that the Roman pace, containing 5 Roman feet, might be equal to about 4 French feet, 6 inches, 5 lines (4 feet, 9,9940 inches English.)

Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch. Dec.
1	—	4	6	5	1	1	9,9940
2	1	3	0	10	3	0	7,9880
3	2	1	7	3	4	2	5,982
4	3	0	1	8	6	1	3,976
5	3	4	8	1	8	0	1,970
6	4	3	2	6	9	1	11,964
7	5	1	8	11	11	0	9,958
8	6	0	3	4	12	2	7,952
9	6	4	9	9	14	1	5,946
10	7	3	4	2	16	0	3,940
11	8	1	10	7	17	2	1,934
12	9	0	5	0	19	0	11,928
13	9	4	11	5	20	2	9,922
14	10	3	5	10	22	1	7,916
15	11	2	0	3	24	0	5,910
16	12	0	6	8	25	2	3,904
17	12	5	1	1	27	1	1,898
18	13	3	7	6	28	2	11,892
19	14	2	1	11	30	1	9,886
20	15	0	8	4	32	0	7,880
21	15	5	2	9	33	2	5,874
22	16	3	9	2	35	1	3,868
23	17	2	3	7	37	0	1,862
24	18	0	10	0	38	1	11,856

Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch. Dec.
25	18	5	4	5	40	0	9,850
26	19	3	10	10	41	2	7,844
27	20	2	5	3	43	1	5,838
28	21	0	11	8	45	0	3,832
29	21	5	6	1	46	2	1,826
30	22	4	0	6	48	0	11,820
31	23	2	6	11	49	2	9,814
32	24	1	1	4	51	1	7,808
33	24	5	7	9	53	0	5,802
34	25	4	2	2	54	2	3,796
35	26	2	8	7	56	1	1,790
36	27	1	3	0	57	2	11,784
37	27	5	9	5	59	1	9,778
38	28	4	3	10	61	0	7,772
39	29	2	10	3	62	2	5,766
40	30	1	4	8	64	1	3,760
41	30	5	11	1	66	0	1,754
42	31	4	5	6	67	1	11,748
43	32	2	11	11	69	0	9,742
44	33	1	6	4	70	2	7,736
45	34	0	0	9	72	1	5,730
46	34	4	7	2	74	0	3,724
47	35	3	1	7	75	2	1,718
48	36	1	8	0	77	0	11,712
49	37	0	2	5	78	2	9,706
50	37	4	8	10	80	1	7,700
51	38	3	3	3	82	0	5,694
52	39	1	9	8	83	2	3,688
53	40	0	4	1	85	1	1,682
54	40	4	10	6	86	2	11,676
55	41	3	4	11	88	1	9,670
60	45	2	1	0	96	1	11,640
70	52	5	5	2	112	2	3,580
80	60	2	9	4	128	2	7,520
90	68	0	1	6	144	2	11,460
100	75	3	5	8	161	0	3,400
200	151	0	11	4	322	0	6,8
300	226	4	5	0	483	0	10,2
400	302	1	10	8	644	1	1,6
500	377	5	4	4	805	1	5,0
600	453	2	10	0	966	1	8,4
700	529	0	3	8	1127	1	11,8
800	604	3	9	4	1288	2	3,2
900	680	1	3	0	1449	2	6,6
1000	755	4	8	8	1610	2	10

Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inches.
2000	1511	3	5	4	3221	2	8
3000	2267	2	2	0	4832	2	6
4000	3023	0	10	8	6443	2	2
5000	3778	5	7	4	8054	2	2
10000	7557	5	2	8	16109	1	4
20000	15115	4	5	4	32218	2	8
30000	22673	3	8	0	48328	1	0
40000	30231	2	10	8	64437	2	4
50000	37789	2	1	4	80547	0	8
100000	75578	4	2	8	161094	1	4
200000	151157	2	5	4	322188	2	8
300000	226736	0	8	0	483282	4	0
400000	302314	4	10	8	644376	5	4

TABLE X.

Roman Miles reduced to French Toises (and English Miles, &c.)

We have seen by the preceding Table, that, if we take the Roman Pace at 4 feet, 6 inches, 5 lines, the Roman mile will contain 755 toises, 4 feet, 8 inches, 8 lines; but to avoid fractions, we shall take it, with M. D'Anville, at 756 toises (1611 yards English).

Roman Miles.	Toises.	English Miles.	Fur.	Yds.
1	756	0	7	71
2	1512	1	6	142
3	2268	2	5	213
4	3024	3	5	64
5	3780	4	4	135
6	4536	5	3	206
7	5292	6	3	57
8	6048	7	2	128
9	6804	8	1	199
10	7560	9	1	50
11	8316	10	0	121
12	9072	10	7	192
13	9828	11	7	43
14	10584	12	6	114
15	11340	13	5	185
16	12096	14	5	36
17	12852	15	4	107
18	13608	16	3	178
19	14364	17	3	29
20	15120	18	2	100
21	15876	19	1	171
22	16632	20	1	22
23	17388	21	0	93
24	18144	21	7	164

Roman Miles.	Toises.	English Miles.	Fur.	Yards.
25	18900	22	7	15
26	19656	23	6	86
27	20412	24	5	157
28	21168	25	5	8
29	21924	26	4	79
30	22680	27	3	150
31	23436	28	3	1
32	24192	29	2	78
33	24948	30	1	49
34	25704	31	1	0
35	26460	32	0	71
36	27216	32	7	142
37	27972	33	6	203
38	28728	34	6	64
39	29484	35	5	135
40	30240	36	4	206
41	30996	37	4	57
42	31752	38	3	128
43	32508	39	2	199
44	33264	40	2	50
45	34020	41	1	121
46	34776	42	0	192
47	35532	43	0	43
48	36288	43	7	108
49	37044	44	6	179
50	37800	45	6	30
100	75600	91	4	60
200	151200	183	0	120
300	226800	274	4	180
400	302400	366	1	20
500	378000	457	5	80
1000	756000	915	2	160

TABLE XI.

Grecian Feet reduced to French (and English) Feet.

We have said that the French foot is divided into 1440 tenths of a line, of which the Roman foot contained 1306.

The proportion of the Roman foot to the Grecian foot being as 24 to 25, we shall have for the latter 1360 tenths of a line, and a very small fraction, which may be disregarded. 1360 tenths of a line give 11 inches 4 lines.

Grecian Feet.	Fr. Roy. Feet.	Inch.	Lines.	English Feet.	Inch. Dec.
1	0	11	4	1	0,0786
2	1	10	8	2	0,1572
3	2	10	0	3	0,2358
4	3	9	4	4	0,3144
5	4	8	8	5	0,3930
6	5	8	0	6	0,4716
7	6	7	4	7	0,5502
8	7	6	8	8	0,6288
9	8	6	0	9	0,7074
10	9	5	4	10	0,7860
11	10	4	8	11	0,8646
12	11	4	0	12	0,9432
13	12	3	4	13	1,0218
14	13	2	8	14	1,1004
15	14	2	0	15	1,1790
16	15	1	4	16	1,2576
17	16	0	8	17	1,3362
18	17	0	0	18	1,4148
19	17	11	4	19	1,4934
20	18	10	8	20	1,5720
21	19	10	0	21	1,6506
22	20	9	4	22	1,7292
23	21	8	8	23	1,8078
24	22	8	0	24	1,8864

Grecian Feet.	Fr. Roy. Feet.	Inch.	Lines.	English Feet.	Inch. Dec.
25	23	7	4	25	1,9650
26	24	6	8	26	2,0436
27	25	6	0	27	2,1222
28	26	5	4	28	2,2008
29	27	4	8	29	2,2794
30	28	4	0	30	2,3580
31	29	3	4	31	2,4366
32	30	2	8	32	2,5152
33	31	2	0	33	2,5938
34	32	1	4	34	2,6724
35	33	0	8	35	2,7510
36	34	0	0	36	2,8296
37	34	11	4	37	2,9082
38	35	10	8	38	2,9868
39	36	10	0	39	3,0654
40	37	9	4	40	3,1440
41	38	8	8	41	3,2226
42	39	8	0	42	3,3012
43	40	7	4	43	3,3798
44	41	6	8	44	3,4584
45	42	6	0	45	3,5370
46	43	5	4	46	3,6156
47	44	4	8	47	3,6942
48	45	4	0	48	3,7728
49	46	3	4	49	3,8514
50	47	2	8	50	3,9300
100	94	5	4	100	7,86
200	188	10	8	201	3,72
300	283	4	0	301	11,58
400	377	9	4	402	7,44
500	472	2	8	503	3,3
600	566	8	0	603	11,16

According to this table, 600 Grecian feet give only 94 toises, 2 feet, 8 inches, instead of 94 toises 3 feet, at which we have estimated the stadium. This slight difference arises from our having, with M. D'Anville, to avoid fractions, taken the Roman mile at somewhat more, and the stadium at somewhat less, than its true value.

TABLE XII.

Stadia reduced to French Toises, Roman Miles, and English Measures.

Stadia.	Fr. Toises.	Rom. Miles.	English Miles.	Fur.	Yds. Dec.
1	$94\frac{1}{2}$	$\frac{1}{8}$	0	0	201,4278
2	189	$\frac{1}{4}$	0	1	182,8556
3	$283\frac{1}{2}$	$\frac{3}{8}$	0	2	164,2834
4	378	$\frac{1}{2}$	0	3	145,7112
5	$472\frac{1}{2}$	$\frac{5}{8}$	0	4	127,1390
6	567	$\frac{6}{8}$	0	5	108,5668
7	$661\frac{1}{2}$	$\frac{7}{8}$	0	6	89,9946
8	756	1	0	7	71,4224
9	$850\frac{1}{2}$	$1\frac{1}{8}$	1	0	52,8502
10	945	$1\frac{1}{4}$	1	1	34,2780
11	$1039\frac{1}{2}$	$1\frac{3}{8}$	1	2	15,7058
12	1134	$1\frac{1}{2}$	1	2	217,1336
13	$1228\frac{1}{2}$	$1\frac{5}{8}$	1	3	198,5614
14	1323	$1\frac{6}{8}$	1	4	179,9892
15	$1417\frac{1}{2}$	$1\frac{7}{8}$	1	5	161,4170
16	1512	2	1	6	142,8448
17	$1606\frac{1}{2}$	$2\frac{1}{8}$	1	7	124,2726
18	1701	$2\frac{1}{4}$	2	0	105,7004
19	$1795\frac{1}{2}$	$2\frac{3}{8}$	2	1	87,1282
20	1890	$2\frac{1}{2}$	2	2	68,5560
21	$1984\frac{1}{2}$	$2\frac{5}{8}$	2	3	49,9838
22	2079	$2\frac{6}{8}$	2	4	31,4116
23	$2173\frac{1}{2}$	$2\frac{7}{8}$	2	5	12,8394
24	2268	3	2	5	214,2672
25	$2362\frac{1}{2}$	$3\frac{1}{8}$	2	6	195,6950
26	2457	$3\frac{1}{4}$	2	7	177,1228
27	$2551\frac{1}{2}$	$3\frac{3}{8}$	3	0	158,5506
28	2646	$3\frac{1}{2}$	3	1	139,9784
29	$2740\frac{1}{2}$	$3\frac{5}{8}$	3	2	121,4062
30	2835	$3\frac{6}{8}$	3	3	102,8340
35	$3307\frac{1}{2}$	$4\frac{3}{8}$	4	0	9,9730
40	3780	5	4	4	137,1120
45	$4252\frac{1}{2}$	$5\frac{5}{8}$	5	1	44,2510
50	4725	$6\frac{1}{4}$	5	5	171,390

Stadia.	Fr. Toises.	Rom. Miles.	English Miles.	Fur.	Yds. Dec.
55	5197½	6⅞	6	2	78,529
60	5670	7½	6	6	205,668
65	6142½	8⅛	7	3	112,807
70	6615	8¾	8	0	19,946
75	7087½	9⅜	8	4	147,085
80	7560	10	9	1	54,224
85	8032½	10⅝	9	5	181,363
90	8505	11¼	10	2	88,502
95	8977	11⅞	10	6	215,641
100	9450	12½	11	3	122,780
200	18900	25	22	7	25,560
300	28350	37½	34	2	148,34
400	37800	50	45	6	51,12
500	47250	62½	57	1	173,90
600	56700	75	68	5	76,68
700	66150	87½	80	0	199,46
800	75600	100	91	4	102,24
900	85050	112½	103	0	5,02
1000	94500	125	114	3	127,80
2000	189000	250	228	7	35,6
3000	283500	375	343	2	163,4
4000	378000	500	457	6	71,2
5000	472500	625	572	1	199,0
6000	567000	750	686	5	106,8
7000	661500	875	801	1	14,6
8000	756000	1000	915	4	142,4
9000	850500	1125	1030	0	50,2
10000	945000	1250	1144	3	58
11000	1039500	1375	1258	6	185
12000	1134000	1500	1373	2	92
13000	1228500	1625	1487	5	219
14000	1323000	1750	1602	1	126
15000	1417500	1875	1716	5	33
16000	1512000	2000	1831	0	160
17000	1606500	2125	1945	4	67
18000	1701000	2250	2059	7	194
19000	1795500	2375	2174	3	101
20000	1890000	2500	2288	7	8

[The small difference in the value of the Roman miles, in the high numbers, observable between this Table and Table VII. arises from the neglect of the fraction in the latter, which it seemed more necessary to retain here, both for accuracy, and to prevent a still greater disagreement.—T.

TABLE XIII.

Stadia estimated in French Leagues of 2500 Toises each.

Stadia.	Leagues.	Toises.	Stadia.	Leagues.	Toises.
1	—	94½	55	2	197½
2	—	189	60	2	670
3	—	283½	65	2	1142½
4	—	378	70	2	1615
5	—	472½	75	2	2087½
6	—	567	80	3	60
7	—	661½	85	3	6532½
8	—	756	90	3	1005
9	—	850½	95	3	1477½
10	—	945	100	3	1950
11	—	1039½	110	4	395
12	—	1134	120	4	1340
13	—	1228½	130	4	2285
14	—	1323	140	5	730
15	—	1417½	150	5	1675
16	—	1512	160	6	120
17	—	1606½	170	6	1065
18	—	1701	180	6	2010
19	—	1795½	190	7	455
20	—	1890	200	7	1400
21	—	1984½	210	7	2345
22	—	2079	220	8	790
23	—	2173½	230	8	1735
24	—	2268	240	9	180
25	—	2362½	250	9	1125
26	1	2457	260	9	2070
27	1	51½	270	10	515
28	1	146	280	10	1460
29	1	240½	290	10	2405
30	1	335	300	11	850
35	1	807½	400	15	300
40	1	1280	500	18	2250
45	1	1752½	600	22	1700
50	1	2225	700	26	1150

Stadia.	Leagues.	Toises.	Stadia.	Leagues.	Toises.
800	30	600	50000	1890	——
900	34	50	60000	2268	——
1000	37	2000	70000	2646	——
1500	56	1750	80000	3024	——
2000	75	1500	90000	3402	——
2500	94	1250	100000	3780	——
3000	113	1000	110000	4158	——
4000	151	500	120000	4536	——
5000	189	——	130000	4914	——
6000	226	2000	140000	5292	——
7000	264	1500	150000	5670	——
8000	302	1000	160000	6048	——
9000	340	500	170000	6426	——
10000	378	——	180000	6804	——
11000	415	2000	190000	7182	——
12000	453	1500	200000	7560	——
13000	491	1000	210000	7938	——
14000	520	500	220000	8316	——
15000	567	——	230000	8694	——
16000	604	2000	240000	9072	——
17000	642	1500	250000	9450	——
18000	680	1000	260000	9828	——
19000	718	500	270000	10206	——
20000	756	——	280000	10584	——
25000	945	——	290000	10962	——
30000	1134	——	300000	11340	——
40000	1512	——	400000	15120	——

TABLE XIV.

Athenian Money reduced to French (and English).

I DO not mean to speak of the gold or copper, but only of the silver, money of Athens; the value of the former may easily be obtained from that of the latter.

The talent was equal to······6000 drachmas.

The mina to················100 dr.

The tetradrachm to·········· 4 dr.

And the drachma was divided into six oboli.

The value of the drachma cannot be precisely ascertained: the utmost we can do is, to approach it; and to this end it will be necessary to know its weight and fineness.

I have chosen to work on the tetradrachms, because they are more common than the drachmas, their other multiplies, or their subdivisions.

Some literary persons, on whose accuracy I can rely, were so obliging as to lend me their assistance in weighing a great number of these coins. I afterwards applied to M. Tillet, of the Academy of Sciences, Royal Assay-master *. I shall say nothing of his intelligence, his love of the public good, or his zeal for the advancement of learning; but it is my duty to return him my thanks for having, at my request, made an assay of some tetradrachms I had received from Athens, ascertained their fineness, and compared their value with that of our money.

It will be proper to distinguish two kinds of tetradrachms: the more ancient, which were struck till about the time of Pericles, and perhaps to the end of the Peloponnesian war; and

* Commissaire du Roi pour les Essais et Affinages des Monnoies.

those which are posterior to that æra. Both bear on one side the head of Minerva, and on the reverse an owl. On the latter coins the owl stands on a vase; and they also bear monograms, or names; and sometimes, though rarely, both.

1. *The more ancient tetradrachms.* These are of a ruder workmanship, less in diameter, and thicker than the others. The reverses exhibit traces more or less evident of the square form of the dies in the earlier ages.—See Mem. de l'Acad. des Bell. Lettr. tom. xxiv. p. 30.

Eisenschmid (De Ponder, et Mens. sect. 1. cap. 3.) has published one which, as he assures us, weighed 333 grains (273½ grains Eng. Troy weight), which will give for the drachma 83¼ gr. (68½ gr. Eng.). We have weighed fourteen similar coins, the greater part of which are in the cabinet of the king of France; and those in the best preservation have only given 324¼ grains. A like number are found in the Collection of Coins of Cities and States of the late Dr. Hunter (p. 48 et 49), the heaviest of which weighs 265½ grains, which corresponds to 323½ French.

Thus we have, on the one hand, a coin which, according to Eisenschmid, weighed 333 grains; on the other, twenty-eight coins, of which those in the best preservation weigh only 324. If this author did not commit a mistake, if other tetradrachms should be discovered of the same age and the same weight, we must allow that, on some occasions, they increased them to 332 or 336 grains; but we shall add that, in general, they weighed only about 324; and as, in the space of 2200 years, they must have lost something of their weight, we may estimate them at 328 grains, which will give it 82 grains for the drachma.

It was necessary to ascertain their fineness. M. Tillet made an assay of one which weighed 324 grains, and found that it was 11 deniers 20 grains fine*; and that the almost pure silver

* The fineness of silver is estimated in France by deniers and grains: each denier contains 24 grains, and pure silver is said to be 12 deniers fine. In the above metal therefore the alloy was 1-72 part, or 3 dwt. 8 gr. in a pound of silver.—T.

of which it consisted was intrinsically worth, according to the tarif price, 52 livres, 14 sols, 3 deniers the marc.

"This tetradrachm," says M. Tillet, "was therefore intrin-"sically worth 3 livres, 14 sols (3s. 1d.); whereas 324 grains "of silver, of the value of the French crowns, are only worth "3 livres, 8 sols (2s. 10d.).

"But the value of the silver in both cases, considered as "money, and charged with the expences of fabrication, and "the right of seignorage, receives some augmentation above "that of unwrought metal; and hence it is that a marc of "silver, consisting of eight crowns of 6 livres and three pieces "of 12 sous, is, by the authority of the sovereign, rendered, "in commercial circulation, worth 49 livres, 46 sols, that is to "say, 1 livre 7 sols more than another uncoined marc of the "same silver with the crowns." We must pay attention to this augmentation, if we wish to know the true value of such a tetradrachm in our present money.

It follows from the experiments and observations of M. Tillet, that a marc of tetradrachms, each of the weight of 324 grains (266 gr. Eng.), and 11 deniers 20 grains fine, would now be worth in commerce 54 livres, 3 sols, 9 deniers (2l. 5s. 1¾d.); each tetradrachm 3 livres 16 sols (3s. 2d.); each drachma 19 sols (9½d.); and the talent 5700 livres (237l. 10s.)

If the tetradrachm weigh 328 grains (269½ gr. Eng.), and the drachma 82, the latter will be worth 19 sols and about 3 deniers, and the talent 5775 livres (240l. 12s. 6d.) nearly.

If we take the retradrachm at 332 grains (272½ gr. Eng.), the drachma weighing 83 grains, will be worth 19 sols and about 6 deniers (9¾d.), and the talent nearly 5850 livres (243l. 15s.).

Estimating the weight of the tetradrachm at 336 grains (276 gr. Eng.), and that of the drachma at 84, the value of the latter will be 19 sols 9 deniers, and the talent about 5925 livres (246l. 17s. 6d.)

Lastly, if we allow 340 grains (279 gr. Eng.) for the

weight of the tetradrachm, and 85 for that of the drachma, the latter will be worth about 1 livre (10d.) and that of the talent about 6000 livres (250l.)

It is unnecessary to remark that, if the tetradrachm be estimated at a less weight, the value of the drachma and the talent will diminish in proportion.

2. *Less ancient tetradrachms.* These were current during four or five centuries, and are much more numerous than the preceding ones, from which they differ in the shape, workmanship, monograms, names of magistrates, and other peculiarities which their reverses present; and especially by the rich ornaments with which the head of Minerva is decorated. There is even reason to conjecture that the engravers designed this head from the celebrated statue in the citadel of Athens. Pausanius (lib. 1. cap. 24. p. 57.) observes that, among other ornaments, Phidias had represented a griffin on each side of the helmet of the goddess; and this symbol is, in fact, seen on the tetradrachms which are posterior to the time of that artist, but never on those which are more ancient.

We have weighed above a hundred and sixty of these tetradrachms. The cabinet of the king of France contains more than a hundred and twenty. The heaviest weigh 320 grains (263 gr. Eng.), but the number of these is very small; the greater part only weigh 315, 314, 313, 312, 310, 306, &c. or a little more or less, according to the different degrees of their preservation. There are some of a much inferior weight, because they are of baser metal.

From among more than ninety tetradrachms, described, with their weight, in the Collection of the Coins of Cities and States of the late Dr. Hunter, published with great care in England, seven or eight weigh more than 320 French grains; one among others, which bears the name of Mentor and Moschion, weighs 271$\frac{3}{4}$ grains English, or about 331 French; and this is the more remarkable, because, of five other coins from the same cabinet, with the same names, the heaviest does not weigh more than 318 French grains, and the lightest only 312,

which is the same weight as that of a similar coin in the cabinet of the king of France. I expressed my surprise at this to Mr. Combe, the editor of that excellent collection, who was so obliging as to examine anew the weight of the tetradrachm in question, and found that it had been accurately given. This coin, however, proves that there was an augmentation in the weight of the money, which had no consequences.

Though the greater part of the tetradrachms that are come down to us have been diminished by the wear, and other accidents, we cannot but perceive, from a general inspection, that the weight of the silver coin suffered a diminution. Was this successive? At what limit did it stop? These queries are difficult to resolve; since, in coins of the same age, we sometimes find a remarkable uniformity in the weight, and sometimes a difference no less extraordinary. Of three tetradrachms which bear the names of Phanocles and Apollonius (Collection of Hunter, p. 54.), one weighs 253 grains, the other $235\frac{1}{4}$, and the third $253\frac{3}{4}$ English Troy weight; or about $308\frac{1}{3}$, $308\frac{2}{3}$, 309 grains French; while nine others, with the names of Nestor and Mnaseas, diminish gradually from about 320 to about 310 French grains, (ibid, p. 53).

Besides the accidents which have diminished the weight of all ancient coins, it appears that the Greek moneyers, being obliged to coin so many drachmas to the mina, or the talent, as ours are to strike such a number of twelve sol pieces to the marc, were less attentive, than we are at present, to render the weight of each piece of money equal.

In this research we are stopped short by another difficulty. The Athenian tetradrachmas have no date; and I know only one the fabrication of which can be referred to any determinate time. It was struck by command of the tyrant Aristion, who, in the year 88 before Christ, having seized on Athens, was besieged in that city by Sylla. It bears on one side the head of Minerva, and on the other a star within a crescent, as on the coins of Mithridates. Around this is the name of that prince, that of Athens, and that of Aristion. It is in the col-

lection of Dr. Hunter. Mr. Combe, to whom I applied to obtain the weight of this coin, was so obliging as to ascertain it at my request, and to inform me that it weighs 254 grains English, which are equivalent to $309\frac{18}{32}$ grains French. Two other tetradrachms, from the same cabinet, on which the name of the same Aristion is found, together with two other names, weigh from 313 to 314 French grains.

Amid so many varieties, all of which I cannot here enumerate, I have judged it most adviseable to choose a mean. We have already seen, that before and in the time of Pericles, the weight of the drachma was 81, 82, and even 83 French grains. I imagine that in the following century, in which age I suppose Anarcharsis to have travelled, it had fallen to 79 grains, which gives 316 grains for the tetradrachm. I take this for the standard, because it is nearest the weight of the greater part of tetradrachms which are in the best preservation.

It appears that when the weight of the tetradrachms was diminished, they were also adulterated; but in confirmation of this supposition many trials cannot be made. M. Tillet has made an assay of two tetradrachms; one of which weighed 311 grains and about two-thirds, and the other $310\frac{1}{16}$. The former was found to be 11 deniers 12 grains fine, and consequently had only $\frac{1}{24}$ part alloy; and the other was 11 deniers 9 grains fine.

Taking the weight of the tetradrachm at 316 grains, and supposing it 11 deniers 12 grains fine, M. Tillet estimates the value of the drachma to have been equivalent to 18 sols (9d.) and a quarter of a denier of our money. We shall disregard this fraction of the denier, and say, that taking these to have been, as they probably were, the true weight and fineness, the value of the talent was 5400 livres (225l.) It is from this valuation that I have drawn up the following table. If, supposing the tetradrachm of the same fineness, we allow it to weigh only 312 grains; the drachma, which will then weigh only 78 grains, will be worth only 17 sols 9 deniers ($8\frac{7}{8}$d.) and the talent 5325 livres (221*l.* 17s. 6d). Thus diminishing or

augmenting the weight of the drachma by a grain, diminishes or augments the value of that drachma by three deniers (half a farthing); and that of the talent by 75 livres (3l. 2s. 6d.), supposing the silver always of the same fineness.

To estimate the comparative value of the Athenian and our money to greater exactness, it would be necessary to compare the respective value of commodities. But I have found so many variations in the prices of those of Athens, and so little assistance in ancient authors, that I have abandoned this design. Besides, the Table which I here give, only required a general approximation to the true value.

In it, as I have already said, I suppose the drachma to weigh 79 grains, and to be 11 deniers 12 grains fine. The Table is only relative to the second kind of tetradrachms.

Drachmas.	Livres.	Sols.	L.	S.	D.
1	—	18	0	0	9
The obolus, the 6th part of the drach.	—	3	0	0	1½
2	1	16	0	1	6
3	2	14	0	2	3
4	3	12	0	3	0
5	4	10	0	3	9
6	5	8	0	4	6
7	6	6	0	5	3
8	7	4	0	6	0
9	8	2	0	6	9
10	9	0	0	7	6
11	9	18	0	8	3
12	10	16	0	9	0
13	11	14	0	9	9
14	12	12	0	10	6
15	13	10	0	11	3
16	14	8	0	12	0
17	15	0	0	12	9
18	16	4	0	13	6
19	17	2	0	14	3
20	18	0	0	15	0
21	18	18	0	15	9
22	19	16	0	16	6
23	20	14	0	17	3
24	21	12	0	18	0

Drachmas.	Livres.	Sols.	L.	S.	D.
25	22	10	0	18	9
26	23	8	0	19	6
27	24	6	1	0	3
28	25	4	1	1	0
29	26	2	1	1	9
30	27	0	1	2	6
31	27	18	1	3	3
32	28	16	1	4	0
33	29	14	1	4	9
34	30	12	1	5	6
35	31	10	1	6	3
36	32	8	1	7	0
37	33	6	1	7	9
38	34	4	1	8	6
39	35	2	1	9	3
40	36	0	1	10	0
41	36	18	1	10	9
42	37	16	1	11	6
43	38	14	1	12	3
44	39	12	1	13	0
45	40	10	1	13	9
46	41	8	1	14	6
47	42	6	1	15	3
48	43	4	1	16	0
49	44	2	1	16	9
50	45	0	1	17	6
51	45	18	1	18	3
52	46	16	1	19	0
53	47	14	1	19	9
54	48	12	2	0	6
55	49	10	2	1	3
56	50	8	2	2	0
57	51	6	2	2	9
58	52	4	2	3	6
59	53	2	2	4	3
60	54	0	2	5	0
61	54	18	2	5	9
62	55	16	2	6	6
63	56	14	2	7	3
64	57	12	2	8	0
65	58	10	2	8	9
66	59	8	2	9	6
67	60	6	2	10	3
68	61	4	2	11	0
69	62	2	2	11	9

Drachms.		Livres.	Sols.	L.	S.	D.
70	—	63	0	2	12	6
71	—	63	18	2	13	3
72	—	64	16	2	14	0
73	—	65	14	2	14	9
74	—	66	12	2	15	6
75	—	67	10	2	16	3
76	—	68	8	2	17	0
77	—	69	6	2	17	9
78	—	70	4	2	18	6
79	—	71	2	2	19	3
80	—	72	0	3	0	0
81	—	70	18	3	0	9
82	—	73	16	3	1	6
83	—	74	14	3	2	3
84	—	75	12	3	3	0
85	—	76	10	3	3	9
86	—	77	8	3	4	6
87	—	78	6	3	5	3
88	—	79	4	3	6	0
89	—	80	2	3	6	9
90	—	81	0	3	7	6
91	—	81	18	3	8	3
92	—	82	16	3	9	0
93	—	83	14	3	9	9
94	—	84	12	3	10	6
95	—	85	10	3	11	3
96	—	86	8	3	12	0
97	—	87	6	3	12	9
98	—	88	4	3	13	6
99	—	89	2	3	14	3
	Minæ.					
100 dr. or	1	90	0	3	15	0
200 dr. or	2	180	0	7	10	0
300 dr. or	3	270	0	11	5	0
400 dr. or	4	360	0	15	0	0
500 dr. or	5	450	0	18	15	0
600 dr. or	6	540	0	22	10	0
700 dr. or	7	630	0	26	5	0
800 dr. or	8	720	0	30	0	0
900 dr. or	9	810	0	33	15	0
1000 dr. or	10	900	0	37	10	0
2000 dr. or	20	1800	0	75	0	0
3000 dr. or	30	2700	0	112	10	0
4000 dr. or	40	3600	0	150	0	0
5000 dr. or	50	4500	0	187	10	0

6000 dr. or 60 minæ make the talent.

Talents.	Livres.	L.	Talents.	Livres.	L.
1	5400	225	60	324000	13500
2	10800	450	70	378000	15750
3	16200	675	80	432000	18000
4	21600	900	90	486000	20250
5	27000	1125	100	540000	22500
6	32400	1350	200	1080000	45000
7	37800	1575	300	1620000	67000
8	43200	1800	400	2160000	90000
9	48600	2025	500	2700000	112500
10	54000	2250	600	3240000	135000
11	59400	2475	700	3780000	157500
12	64800	2700	800	4320000	180000
13	70200	2925	900	4860000	202500
14	75600	3150	1000	5400000	225000
15	81000	3375	2000	10800000	450000
16	86400	3600	3000	16200000	675000
17	91800	3825	4000	21600000	900000
18	97200	4050	5000	27000000	1125000
19	102600	4275	6000	32400000	1350000
20	108000	4500	7000	37800000	1575000
25	135000	5625	8000	43200000	1800000
30	162000	6750	9000	48600000	2025000
40	216000	9000	10000	54000000	2250000
50	270000	11250			

TABLE XV.

Grecian Weights reduced to French and English.

The Attic talent weighed 60 minæ, or 6000 drachmas. We take the weight of the drachma at 79 French grains. With us the gros contains 72 grains, the ounce 8 gros or 576 grains, the marc 8 ounces or 4608 grains, and the pound 2 marcs or 9216 grains.

Drachmas.	French Weight. Oz.	Gros.	Grains.	Eng. Troy. Weight. Oz.	Dwt.	Gr. Dec.
1	—	1	7	—	2	16,9
2	—	2	14	—	5	9,8
3	—	3	21	—	8	2,7
4	—	4	28	—	10	19,6
5	—	5	35	—	13	12,5
6	—	6	42	—	16	5,4
7	—	7	49	—	18	22,3
8	1	0	56	1	1	15,2
9	1	1	63	1	4	8,1
10	1	2	70	1	7	1,0
11	1	4	5	1	9	17,9
12	1	5	12	1	12	10,8
13	1	6	19	1	15	3,7
14	1	7	26	1	17	20,6
15	2	0	33	2	0	13,5
16	2	1	40	2	3	6,4
17	2	2	47	2	5	23,3
18	2	3	54	2	8	16,2
19	2	4	61	2	11	9,1
20	2	5	68	2	14	2,0
21	2	7	3	2	16	18,9
22	3	0	10	2	19	11,8
23	3	1	17	3	2	4,7
24	3	2	24	3	4	21,6
25	3	3	31	3	7	14,5
26	3	4	38	3	10	7,4

Drachmas.		Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr. D.
27	—	—	—	3	5	45	—	3	13	0,3
28	—	—	—	3	6	52	—	3	15	17,2
29	—	—	—	3	7	59	—	3	18	10,1
30	—	—	—	4	0	66	—	4	1	3,0
31	—	—	—	4	2	1	—	4	3	19,9
32	—	—	—	4	3	8	—	4	6	12,8
33	—	—	—	4	4	15	—	4	9	5,7
34	—	—	—	4	5	22	—	4	11	22,6
35	—	—	—	4	6	29	—	4	14	15,5
36	—	—	—	4	7	36	—	4	17	8,4
37	—	—	—	5	0	43	—	5	0	1,3
38	—	—	—	5	1	50	—	5	2	18,2
39	—	—	—	5	2	57	—	5	5	11,1
40	—	—	—	5	3	64	—	5	8	4,0
41	—	—	—	5	4	71	—	5	10	20,9
42	—	—	—	5	6	6	—	5	13	13,8
43	—	—	—	5	7	13	—	5	16	6,7
44	—	—	—	6	0	20	—	5	18	23,6
45	—	—	—	6	1	27	—	6	1	16,5
46	—	—	—	6	2	34	—	6	4	9,4
47	—	—	—	6	3	41	—	6	7	2,3
48	—	—	—	6	4	48	—	6	9	19,2
49	—	—	—	6	5	55	—	6	12	12,1
50	—	—	—	6	6	62	—	6	15	5,0
60	—	—	1	0	1	60	—	8	2	6
70	—	—	1	1	4	58	—	9	9	7
80	—	—	1	2	7	56	—	10	16	8
90	—	—	1	4	2	54	1	0	3	9
100	Drach. or one Mina.	—	1	5	5	52	1	1	10	10
2	—	1	1	3	3	32	2	3	0	20
3	—	2	1	1	1	12	3	4	11	6
4	—	3	0	6	6	64	4	6	1	16
5	—	4	0	4	4	44	5	7	12	2
6	—	5	0	2	2	24	6	9	2	12
7	—	6	0	0	0	4	7	10	12	22
8	—	6	1	5	5	56	9	0	3	8
9	—	7	1	3	3	36	10	1	13	18
10	—	8	1	1	1	16	11	3	4	4
11	—	9	0	6	6	68	12	4	14	14
12	—	10	0	4	4	48	13	6	5	0
13	—	11	0	2	2	28	14	7	15	10
14	—	12	0	0	0	8	15	9	5	20
15	—	12	1	5	5	60	16	10	16	6
16	—	13	1	3	3	40	18	0	6	16
17	—	14	1	1	1	20	19	1	17	2

Minæ.		Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.
18	—	15	0	6	7	0	20	3	7	12
19	—	16	0	4	4	52	21	4	17	22
20	—	17	0	2	2	32	22	6	8	8
21	—	18	0	0	0	12	23	7	18	18
22	—	18	1	5	5	64	24	9	9	4
23	—	19	1	3	3	44	25	10	19	14
24	—	20	1	1	1	24	27	0	10	0
25	—	21	0	6	7	4	28	2	0	10
26	—	22	0	4	4	56	29	3	10	20
27	—	23	0	2	2	36	30	5	1	6
28	—	24	0	0	0	16	31	6	11	16
29	—	24	1	5	5	68	02	8	2	2
30	—	25	1	3	3	48	33	9	12	12
35	—	30	0	0	0	20	39	5	4	14
40	—	34	0	4	4	64	45	0	16	16
45	—	38	1	1	1	36	50	8	8	18
50	—	42	1	5	6	8	56	4	0	20
60	Minæ, or one Tal.	51	0	6	7	24	67	7	5	0
2	—	102	1	5	6	48	135	2	10	0
3	—	154	0	4	6	0	202	9	15	0
4	—	205	1	3	5	24	270	5	0	0
5	—	257	0	2	4	48	338	0	5	0
6	—	308	1	1	4	0	405	7	10	0
7	—	360	0	0	3	24	473	2	15	0
8	—	411	0	7	2	48	540	10	0	0
9	—	462	0	6	2	0	608	5	5	0
10	—	514	1	5	1	24	676	0	10	0
20	—	1028	1	2	2	48	1252	1	0	0
30	—	1542	1	7	4	0	2028	1	10	0
40	—	2057	0	4	5	24	2704	2	0	0
50	—	2571	1	1	6	48	3380	2	10	0
60	—	3085	1	7	0	0	4056	3	0	0
70	—	3600	0	4	1	24	4732	3	10	0
80	—	4114	1	1	2	48	5408	4	0	0
90	—	4628	1	6	4	0	6084	4	10	0
100	—	5143	0	3	5	24	6760	5	0	0
500	—	25716	0	2	2	48	33802	1	0	0
1000	—	51432	1	4	5	24	67604	2	0	0
2000	—	102864	1	1	2	48	135208	4	0	0
3000	—	154296	1	6	0	0	202812	6	0	0
4000	—	205729	0	2	5	24	270416	8	0	0
5000	—	257161	0	7	2	48	338020	10	0	0
10000	—	514322	1	6	5	24	676041	8	0	0

AN

ALPHABETIC TABLE

OF

COMPARATIVE GEOGRAPHY.

ADAPTED TO THE

TRAVELS OF ANACHARSIS.

A.

ABDERA, a Greek town of Thrace, on the coast of the Ægean Sea—now *Ruins* on Cape Baloustra.

Abia, a town of Messenia.

Abydos, a Greek town in Asia, on the Hellespont—now *Nagara*, a village and ruins.

Academy, a garden and gymnasium, without the walls of Athens.

Acarnania, a country of Greece—now *La Carnia*, a province.

Acanthus, a town of Chalcidice—now *Hierisos*, a town.

Achaia, a country of Greece, in the Peloponnesus—the northern part of the Morea.

Acharnæ, a borough of Attica—*Menidi*, a village.

Achelous, a river of Acarnania—now the *Aspro-Potamo*, or *White River*.

Acheron, a river of Epirus—a river which flows out of the lake *Joannina*.

Adranum, a Greek town in Sicily—*Aderno*, a small town.

Adriatic Sea. *See* Sea.

Ægaleus, a mountain of Messenia.

Ægean Sea. *See* Sea.

Ægesta, a Greek town in Sicily—*Calatafimi*, a place in ruins.

Ægina, an island in the Saronic Sea—*Engia Isle.*

Ægira, a town of Achaia—*Ruins.*

Ægium, the principal town of Achaia—*Vostitza*, a small town.

Ægos-Potamos, a river of the Thracian Chersonesus—the river *Indgir-Liman.*

Ænianes, a people of Thessaly.

Ænos, a Greek town of Thrace, on the coast of the Ægean Sea—*Eno*, town.

Æolis, or Æolia, a country of Asia Minor, opposite the island of Lebos, which also made a part of it—the coasts of the *liva* of *Karasi.*

Æolians of Greece. Under this name were comprehended all the nations of Greece, which derived their origin from Æolus, son of Hellen ; as the Thessalians, Locrians, &c. and their colonies.

Ætna, a mountain in Sicily—Mount *Etna*, or *Gibel.*

Ætolia, a country of Greece—the country to the north of *Lepanto.*

Africa. *See* Libya.

Aganippe, a fountain in Bœotia.

Agrigentum, a Greek city in Sicily—*Girgenti*, a town.

Ajax (Tomb of), in Troas, on the shore of the Hellespont --*In-Tepé*, a barrow or hill.

Alesiæum, a town of Elis.

Alephira, a town of Arcadia.

Alpenus, a town of the Locrians, near Thermopylæ.

Alpheus, a river of Peloponnesus—*Raphia*, river.

Altis, a sacred grove near Olympia.

Amazons, a warlike nation of Asia, composed of women which dwelt on the banks of the Thermodon, on the southern side of the Pontus Euxinus—It no longer existed in the time of Anacharsis.

Ambracia, a town of Epirus—*L'Arta,* a town.

Ambracia (Gulf of), between Epirus and Acarnania—Gulf of *L'Arta.*

Ambryssus, a town of Phocis—*Distome,* a village and ruins.

Ammon, a place in Libya—*Sant-Rich,* an inhabited district, surrounded by sands.

Amorgos, (Island), one of the Cyclades—*Amorgo,* isle.

Amphipolis, a Greek town of Macedonia—*Emboli,* a small town.

Amphissa, the capital of the Ozolian Locrians—*Salone,* a town.

Amyclæ, a town of Laconia—*Sclavo-Chori,* a village.

Anactorium, a town of Acarnania—*Azio,* a place in ruins.

Anaphe (Island), one of the Cyclades—*Nanfio,* isle.

Andros (Island), one of the Cyclades—*Andro,* isle.

Anthedon, a town of Bœotia.

Anthela, a town of Thessaly, near Thermopylæ.

Anthemus, a town of maritime Thrace, or Macedonia.

Anticyra, a town of Phocis, on the Gulf of Crissa—*Aspro-Spitia,* a village and ruins.

Antissa, a town of the island of Lesbos—*Porto-Sigri,* a village and castle.

Aornus, or Avernus, a place in Epirus—*Val dell'Orso.*

Aphetæ, a place and promontory in Thessaly—*Cabo Passara.*

Aphidna, a borough of Attica.

Apollonia, a Greek town of Sicily.

Arabia, a great country of Asia—*Arabia.*

Araxus, a pomontory of Achaia—*Cap. Papa.*

Arcadia, a country of Greece, in Peloponnesus—The interior of the Morea.

Arethon, a river of Epirus—The river *L'Arta.*

Arethusa, a fountain in the city of Syracuse, in Sicily.

———, a fountain in the city of Chalcis, in Eubœa.

Argolis, a country of Greece, in Peloponnesus—The eastern part of the Morea.

Argos, the capital of Argolis—*Argos*, a town.

Arisba, a town of the island of Lesbos—Long since destroyed: no remains at present exist.

Armenia, a great country of Asia, subject to the king of Persia—*Armenia*, and a part of Mesopotamia; at present called *Al-Gezira.*

Arne, a town of Thessaly.

Artemisium, a temple of Diana, in the island Eubœa, on the coast.

Arvisia, a district of the island of Chios—The territory of *St. Helena.*

Ascra, a small town of Bœotia.

Asia, one of the three great divisions of the ancient world —*Asia.*

Asia Minor, or rather Lower Asia, a large part of Asia, which was the nearest to Europe, and in which the Greeks had their principal settlements. It contained several provinces, and was entirely subject to the king of Persia—*Asia-Minor*, or *Anadoli.*

Asinarus, a river of Sicily—The river *Nota.*

Asopus, a town of Laconia—*Asopo*, or *Castel Rampani*, a small town and castle.

Asopus, a river of Bœotia—*Asopo*, river.

Asopus, a river of Thessaly, in Trachinia.

Assyria, a great country of Asia, of which Babylon was

the capital, and which was subject to the king of Persia —*Curdistan*, part of Mesopotamia, or *Al-Gezria*, and *Irak Arabi*, provinces of Turkey.

Astacus, a maritime city of Bithynia—Long since destroyed : no remains at present existing.

Astypalæa, (Island), one of the Sporades—*Stanpalia*, isle.

Atarnea, a town of Mysia—*Aiasma Keui*, a town.

Athamania, a district of Epirus—*Ano-Vlakia*, a country.

Athens, the capital of Attica, and one of the most powerful cities of Greece—*Athenes*, city and ruins.

Athos (Mount), in Chalcidice, on the coast of the Ægean Sea—*Athos*, or *Monte Santo*.

Atlantic Sea. *See* Sea.

Atlantica, an imaginary island in the sea of that name, which appears to have been a fiction of Solon or Plato, and never to have really existed.

Attica, a country of Greece—The territory of the city of *Athenes*.

Aulis, a town and port of Bœotia—*Micro-Vathi*, or the *little-port*.

Avernus. *See* Aornus.

B.

Babylon, the capital of Assyria, and one of the residences of the kings of Persia—Ruins near *Hella*.

Bactriana, a great country of Asia, subject to the king of Persia—The country of *Balk*, part of *Independent Tartary*.

Belmina, a strong town of Laconia.

Bœotia, a country of Greece—The territories of *Livadia* and *Thiva*.

Biblinus, a river in the island of Naxos.

Biblis, a fountain near Miletus—A fountain near the village of *Iechil-Keui*.

Bisanthe, a town of Thrace, on the Propontis—*Rodosta*, a town.

Bithynia, a country of Asia Minor, on the coast of the Propontis and Pontus Euxinus—The *liva* of *Kodgea-ïili.*

Boristhenes, a great river of Scythia—The *Dneiper.*

Bosphorus (Cimmerian), a strait which joins the Palus Mæotis to the Pontus Euxinus—*Strait of Caffa.*

Bosphorus (of Thrace), the strait which joins the Pontus Euxinus to the Propontis—*The Canal or Strait of Constantinople.*

Brauron, a borough of Attica—*Vraona*, a village.

Brutii, a people of Italy—They inhabited the *Two Calabrias*, provinces of the kingdom of Naples.

Brysea, a town of Laconia.

Bulis, a town of Phocis—*Ruins.*

Bura, a town of Achaia—*Peruitza*, a town.

Buthroton, a town of Epirus—*Butrinto*, a small town.

Byblos, a town of Phœnicia—*Gebail*, a small town.

Byzantium, a Greek town in Thrace, on the Propontis—Part of the city of *Constantinople.*

C.

Cadir (Strait of). *See* Pillars of Hercules.

Cayster, a river of Ionia—*Kontchouk-Minder*, or the *Little Mæander.*

Calydon, a town of Ætolia.

Calypso (Isle of), on the coast of Italy, near Croton—A *Rock* near *Cape Colonna.*

Camarina, a Greek city of Sicily—*Camarana*, a village and ruins.

Camirus, a small town of the island of Rhodes—*Camira*, a village.

Caphyæ, a town of Arcadia.

Cappadocia, a country of Asia Minor—*Caramania.*

Caressus, or Coresus, a town and port of the Isle of Ceos—Port *Cabia.*

Caria, a country of Asia Minor—*Mentech-ïili,* or the *liva* of *Mentech,* and part of that of *Aidin.*

Carthage, a great city on the coast of Libya, or Africa—*Ruins* near the city of *Tunis.*

Carystus, a town of the island of Eubœa—*Caristo,* or *Castel Rosso,* a town and castle.

Caspian Sea. *See* Sea.

Cassiterides, islands in the Atlantic Ocean—The Scilly Isles; or perhaps, the British Islands.

Castalia, a fountain near the town of Delphi.

Catana, a Greek town of Sicily—*Catania.*

Caunus, a maritime town of Caria—*Kaiguez* or *Quingi,* a town.

Celts, a great people of Europe, inhabiting Gaul or Celtica—The *French.*

Cenchræa, the port of Corinth, or the Saronic Sea—*Kikrios,* a village and port.

Centaurs, an ancient people of Thessaly—They no longer existed in the time of Anacharsis.

Ceos, (Isle of), one of the Cyclades—*Zea,* isle.

Cephallenia, an island in the Ionian Sea—*Cefalonia.*

Cephisus, a river of Phochis.

Cephisus, a river which flows near Athens—The river *Cefissia.*

Cephisus, another river near Eleusis.

Ceramicus without the Walls, a village of Attica, near Athens—*Sepolia,* a village.

Chaeronea, a town of Bœotia—*Caprena,* a town.

Chalcedon, a Greek town of Bithynia on the Propontis—*Kadi-Keui,* a town.

Chalcidice, a district of maritime Thrace, or rather of Macedonia, on the Ægean Sea—The country near Mount Athos.

Chalcis, the principal city of the island of Eubœa—*Egripo*, or as commonly called *Negropont*.

Chaldæans, a people of Asia, in the environs of Babylon—They inhabited *Irac Arabi*, a province of Asiatic Turkey.

Chaonins (Chaones), a people of Epirus—They inhabited a part of *Albania*, on the coast.

Chen, a place in Laconia.

Chersonesus (Thracian), a peninsula between the Propontis and the Ægean Sea—Peninsula of *Gallipoli*.

Chersonesus (Taurica), a peninsula between the Palus Mæotis and the Pontus Euxinus—The *Crimea*.

Chios, an island of the Ægean Sea, making part of Ionia—*Chio*, isle.

Chrysopolis, a small town of Asia, on the Bosphorus of Thrace—*Scutari*, a village.

Chrysorrhoas, a river near Troezen—The river *Damala*.

Cilicia, a country of Asia Minor—The country of *Itch-ïil* and *Anadolui*.

Cirphis, a mountain of Phocis—Mount *Stiva*.

Cirrha, a maritime town of Phocis—Port of *Salone*.

Cissians, a people of Susiana in Asia—They inhabited the territory of *Ahwaz*, in *Khusistan*, a province of Persia.

Cithæron, a mountain between Attica and Bœotia—Mount *Elatea*.

Clazomenæ, a city of Ionia, in Asia Minor—*Isle St. John*, and ruins in the gulf of Smyrna.

Clitor, a town of Arcadia—*Gardichi*, a town.

Cnidus, a city of Doris, in Asia Minor—Port *Genevois*, and ruins.

Cnossus, one of the two principal cities of the island of Crete—*Enadieh,* convent and ruins.

Cocytus, a river of Epirus—a river which flows out of the lake *Joannina.*

Colchis, or Colchos, a large country of Asia, on the shore of the Pontus Euxinus—*Mingrelia, Guriel,* and *Imeritia.*

Colonos, a borough of Attica—Church of *St. Euphemia.*

Colonides, a small town of Messenia.

Colophon, a city of Ionia, in Asia Minor—No vestage of it now remains.

Copais (Lake), in Bœotia—Lake of *Livadia.*

Corcyra, more anciently the island of the Phœacians, in the Ionian sea—*Corfu,* isle.

Corinth, the capital of Corinthia, in Peloponnesus—Corinth, a town at present almost in ruins.

Corone, a town of Messenia—*Coron,* town.

Coronea, a town of Bœotia.

Corsica, or rather Cyrne, an island in the Tyrrhene Sea—*Corsica.*

Coricius (Cave), in Phocis—*Cavern* of the fountain *Drosenigo.*

Cos (Island), one of the Sporades, making part of Doris —*Stan-Co,* island.

Cotylius, a mountain of Arcadia.

Crete (Island), the most southern and largest island in the Ægean Sea—*Candia.*

Crissa (Sea of) *See* Sea.

Cromyon, Crommyon or Cremmyon, a place in Corinthia—*Soussa Keui,* village.

Croton, a Greek city in Italy—*Cortona,* town.

Cumæ, a Greek town in Italy—Ruins near Naples.

Cyclades, a cluster of islands in the Ægean sea—They have at present no collective name.

Cydnus, a river of Cilicia in Asia—River *Tarsus.*

Cydonia, a town of the island of Crete—*Acladia*, village and ruins.

Cyllene, a maritime town of Elis—*Chiarenza*, town.

Cyllene, a mountain of Arcadia—*Tricara*, mountain.

Cyme, the principal city of Æolis, in Asia Minor, *Nemourt*, a small town.

Cynætha, a town of Arcadia—*Calavrita*, town.

Cynosarges, a garden and gymnasium, without the walls of Athens.

Cynthus, a mountain in the isle of Delos.

Cyparissia, a town of Messenia—*Arcadia*, town.

Cyrenaica, a country of Africa or Libya, subject to the king of Persia—Country of *Derna.*

Cyrene, a Greek city, the capital of Cyrenaica—*Curin*, a small place, and ruins.

Cythera, an island to the south of Laconia—*Cerigo*, isle.

Cythnos, (Island), one of the Cyclades—*Thermia*, isle.

Cyzicum or Cyzicus, a Greek city, on an island of the same name, in the Propontis—Ruins near the town of *Artaki.*

D

Decelia, a village and castle of Attica.

Delium, a small town of Bœotia.

Delos (Island), the smallest, but most celebrated of the Cyclades—*Delos*, the smallest of two islands, called *Sdiles* by the pilots.

Delphi, a celebrated town of Phocis—*Castri*, village.

Dodona, a town of Epirus.

Dolopes, a people of Thessaly—They were almost extinct in the time of Anacharsis.

Doris, a district of Caria in Asia Minor, which also included several islands of the Ægean sea—The peninsula situate between the gulf of *Stan-Co*, and that of *Simia.*

Dorians of Greece—Under this name were comprehended all the nations of Greece which derived their origin from Dorus the son of Hellen, as the Lacedæmonians, the Messenians, the Argives, the Corinthians, &c. &c. and their colonies.

Doriscus (Plain of), in Thrace—Plain of *Roumigick.*

Dyme, a town of Achaia.

Dyspontium, a town of Elis.

E

Ecbatana, the capital of Media, and one of the residences of the kings of Persia—*Hamadan*, city.

Egypt, a great country of Africa or Libya, subject to the king of Persia—*Egypt.*

Eira, a mountain and fortress of Messenia.

Elaias, a mountain of Arcadia.

Elatea, a town of Phocis—*Turco-Chorio*, village.

Elatia, a town of Thessaly.

Elea, a Greek town in Italy—*Castello a mare della Brucca*, a small town.

Eleusis, a town of Attica—*Lefsina*, village and ruins.

Elis, a district of Greece, in Peloponnesus—The western part of the *Morea.*

Ephesus, a city of Ionia in Asia Minor—*Aiosolouk*, village and ruins.

Epidamnus, a Greek town in Illyria—*Durazzo*, town.

Epidaurus, a town near Argolis, on the Saronic sea—*Epitavro*, village and ruins.

Epirus, a country of Europe to the north west of Greece—The southern part of Albania.

Eressus, a town of the island of Lesbos—*Hiersa*, village.

Eretria, a town of the island of Eubœa—*Rocho*, village and ruins.

Erymanthus, a river of Arcadia—River *Dimizana.*

Erythræ, a town of Ionia, in Asia Minor—*Ritre*, village and ruins.

Ethiopeans, the inhabitants of the interior of Africa or Libya—The inhabitants of *Nubia* and *Abyssinia.*

Eubœa, a large island of the Ægean sea—*Egripo*, or more commonly *Negropont*, island.

Eubœa, a mountain of Argolis, near Mycenæ.

Euripus, the strait which separates the island of Eubœa from the continent of Greece—*Egripo.*

Europe, one of the three parts of the world—*Europe.*

Eurotas, a river of Laconia—*Vassili-Potamo*, or the *Royal River.*

Euhesperidæ (Port of the), in Africa or Libya, where afterwards was built the town of Berenice—*Bernic*, town.

F.

Five Hills (the) a place near Sparta.

G.

Gadir, the Phœnician name of a town of Iberia—*Cadiz*, a town of Spain.

Gargaphia, a fountain of Bœotia.

Gaul, or rather *Celtica*, a great country of Europe, inhabited by the Celts—*France.*

Gela, a Greek city in Sicily—*Terra-Nuova*, village.

Gerenia, a town of Messenia—*Tarnata*, a small town.

Gomphi, a town of Thessaly—*Stagi*, village.

Gonnus, a town of Thessaly—*Goniga*, village.

Gortyna, one of the two principal cities of the island of Crete—*Novi Castelli*, village and ruins.

Gortynius, a river of Arcadia—*Garitena*, river.

Gortys, a village of Arcadia—*Garitena*, a small town.

Greece, a large country of Europe, inhabited by the Greeks—The southern part of *Turkey in Europe.*

Under the name of Greece were frequently comprehended, not only the continent of Greece, but the islands likewise, and sometimes even the Greek Colonies.

Greece (Great), Magna Græcia—The name given to the southern part of Italy, which was inhabited by Greek colonies.

Gyaros (Island), one of the Cyclades, *Joura,* isle.

Gyrton, a town of Thessaly.

Gythium, a town of Laconia, and port thirty stadia from the town—*Colochina,* town, and port one league from the town.

H.

Hæmus, a mountain of Thrace—*Balkan,* mountain or *Emineh-dag.*

Haliartus, a town in Bœotia.

Halicarnassus, a Greek city in Caria—*Bourdoun,* castle and ruins.

Halonesus, an island in the Ægean sea—*Machriso,* isle.

Halus, or rather Alos, a town of Thessaly.

Hebrus, a river of Thrace, *Marizza,* river.

Hecuba (Tomb of), in the Thracian Chersonesus, on the Hellespont—*Old Castle* on the European side *of the Dardanelles.*

Helice, a town of Achaia, destroyed by an earthquake, and covered by the sea.

Helice, a village of Achaia, on the sea-shore, near the ancient town—*Trypia,* village.

Helicon, a mountain of Bœotia—*Zagara,* mountain.

Helisson, a river of Arcadia.

Hellespont, the strait which joins the Propontis to the Ægean sea—The *Strait of the Dardanelles.*

Helos, a town of Laconia—*Tsyli,* village.

Heraclea, a Greek city of Asia, on the Pontus Euxinus *Erekli,* town.

Heraclea, a town of Thessaly, near Thermopylæ. It had succeeded that of Trachis, being built at a small distance from its site—*See* Trachis.

Hercules Melampygus (Stone of), an altar or statue of Hercules in the country of the Locrians near Thermopylæ.

Hercyna, a river of Phocis—River of *Livadia.*

Heræa, a strong town of Thrace, on the Propontis—*Mouria,* village.

Hermione, a city near Argolis, on the Ægean sea—*Castri,* village and ruins.

Hermus, a river of Asia Minor—*Sarabat,* river.

Hero (Tower of), near Sestus, in the Thracian Chersonesus—It no longer exists.

Hesperides (Garden of the) an imaginary place, supposed by the Greeks to be situate at the western extremity of the world.

Himera, a Greek city of Sicily—Ruins near the town of *Termini.*

Hippocrene, a fountain in Bœotia.

Homer (Grotto of), at the source of the Meles in Ionia.

Homolis, a small town of Thessaly—*Baba,* village.

Hylica, a lake in Bœotia—Lake of *Thiva.*

Hymettus, a mountain of Attica—*Telovouni.*

Hypata, a town of Thessaly—*Patratziki,* or *New Patras,* town.

Hyperboreans, an imaginary people, said by the Greeks to inhabit the north of Greece, but whose name only signifies *those who dwell above or beyond the north*—

Hysiæ, a town of Argolis.

I

Ialysus, a small town in the island of Rhodes—Ruins near Mount *Phileme.*

Iasus, a town of Caira, in Asia Minor—*Assem Kalasi*, castle and ruins.

Iberia, a great country of Europe—*Spain.*

Icarus, or Icaros, an island in the Ægean sea—*Nicaria*, isle.

Icaria, a borough or village of Attica.

Ida, a great mountain in the island of Crete—*Ida*, or *Psiloriti*, mountain.

Ida, a mountain of Troas in Asia Minor—*Ida*, mountain.

Ilissus, a small river near Athens—*Ilisse*, river.

Ilion or Ilium, see Troy.

Illyria or Illyricum, a large country of Europe, in part subject to Philip king of Macedon—This country comprehended the whole of *Dalmatia* and *Albania.*

Imbrasus, a river of the island of Samos—River *of the Mills.*

Imbros, an island of the Ægean sea—*Imbro*, isle.

Inachus, a river of Argolis—*Petri*, river.

India, a great country of Asia, the most eastern known in the time of Anacharsis, inhabited by Indians, and in part subject to the king of Persia—*India*, or *Hindoostan.*

Indus, a great river of Asia, the boundary of the empire of the Persians to the east—The *Sind* or *Indus*, river.

Inopus, a river of the island of Delos.

Ionia, a district of Asia Minor, which included the coasts of Lydia, and a part of those of Caria, with the isles of Chios and Samos—The coasts of the *Livas* of *Sarukhan* and *Aidin.*

Ionian Sea—*See* Sea.

Ionians of Greece—Under this name were comprehended all the nations of Greece which derived their origin from Ion, the grandson of Hellen; as the Athenians &c. and their colonies.

Ios (Island of), one of the Cyclades—*Nio*, isle.

Ioulis, the principal city of the island of Ceos—In *ruins*.

Ister, a great river of Europe which falls into the Pontus Euxinus—The *Danube*.

Isthmus of Corinth—the isthmus which joins Peloponnesus to the continent of Greece—*Hexa Milia*.

Ithaca, an island in the Ionian sea—*Teaki*, isle.

Ithome, a mountain and fortress of Messenia—*Vulcano*, mountain.

J

Juno (Temple of), near the city of Samos—One column of it still remains standing.

——(Temple of), between Mycenæ and Argos.

Jupiter (Cave and Tomb of), in the island of Crete near Cnossus—Grotto, still called the *Tomb of Jupiter*.

L

Labyrinth, of Crete, near Gortyna—*Cavern*, in Moun Ida.

Lacedæmon, *See* Sparta.

Laconia, a district of Greece in Peloponnesus—*Tzaconia, and the country of the Maïnotes*, in the *Morea*.

Ladon, a river of Arcadia.

Lamia, a town of Thessaly—*Zeitoun*, town.

Lampsacus, a Greek city in Asia, on the Hellespont—*Lampsaki*, village.

Lapithæ, an ancient people of Thessaly—They no longer existed in the time of Anacharsis.

Larissa, the principal city of Thessaly—*Larissa* in Greek, or *Iegnisher*, in Turkish; that is to say the new city.

Larissus, the river which separated Elis from Achaia.

Latmus, a mountain of Ionia, or of Caria.

Laurium, a mountain of Attica.

Lebadea, a town of Bœotia—*Livadia*, town.

Lebedos, a town of Ionia, in Asia Minor—*Ruins*, on the sea-shore.

Lechæum, the port of Corinth, on the sea of Crissa—*Alica*, village.

Lelantus, a river of Eubœa.

Lemnos, an island in the Ægean sea—*Lemno*, or *Stalimene*, isle.

Leontium or rather Leontini, a Greek city in Sicily—*Lentini*, town.

Lepethymnus (Mount), in the island of Lesbos.

Lerna (Marsh of), in Argolis—*The Mills*, a lake so called because at its mouth there are mills which it turns.

Leros (Island of), one of the Sporades—*Lero*, isle.

Lesbos, a large island of the Ægean sea, which made a part of Æolis—*Metelin*, isle.

Lethe, a fountain near Lebadea in Bœotia.

Letrines, a small town of Elis, near the mouth of the Alpheus.

Leucadia, a peninsula, or island, on the coast of Acarnania—*Santa Maura*, isle.

Leucate, a promontory in the island of Leucadia, on which was a temple of Apollo—Cape *Ducato*.

Leuctra, a town of Bœotia—*Parapogia*, village.

Libya or Africa, one of the three parts of the world—*Africa*.

Libya, (Sea of), *See* Sea.

Lilæa, a town of Phocis, *Lampeni*, village.

Lindus, a small town of the island of Rhodes—*Lindo*, village.

Locri or Locri Epizephyrii, a Greek town in Italy, the inhabitants of which were called Epizephyrian Locrians, —*Motta di Bruzzano*, village and ruins.

Locrians (Ozolian), a people of Greece, inhabiting between Phocis and Ætolia—The territories of *Salona* and *Lepanto*.

Locris—under this generic name were comprehended three small countries of Greece, separated from each other, but inhabited by nations of the same origin, and called one *Epicnemidian Locrians,* another *Opuntian Locrians,* and the third *Ozolian Locrians.*

Lucania, a district of Italy—*Basilicata* and *Principato Citeriore,* provinces of the kingdom of Naples.

Lycabettus, a hill within the city of Athens.

Lycæus, or Olympia, a mountain of Arcadia.

Lycia, a country of Asia Minor—Parts of the *Livas* of *Mentech* and *Tekieh.*

Lycorea, the highest summit of the Mount Parnassus in Phocis—*Liacoura,* mountain.

Lycosura, a town of Arcadia.

Lyetos, a very ancient city of the island of Crete—*Lassiti,* town.

Lydia, a country of Asia Minor—A great part of the *Livas* of *Aidin,* and *Sarukhan.*

S

Macedonia, a great country of Europe to the north of Greece—That part of *Romelia,* or *Roumiili,* which lies to the north of Salonica, and extends to the mountains.

Under this name were likewise comprehended all the states of Philip king of Macedon, who possessed Thrace, and a great part of Illyria.

Magnesia, a district of Thessaly, inhabited by the Magnetes—The countries of *Zagora,* and *Macrinitza.*

Magnesia on the Mæander, a Greek city of Caria, near the Mæander—*Ghermansik,* village and ruins.

Malea, a promontory of Laconia—Cape *Malio,* or *St. Angelo.*

Malea, a promontory of the island of Lesbos—*Zeitin-Boroun.*

Malians, a people of Thessaly—They inhabited the modern territory of *Zeitoun.*

Mantinea, a town of Arcadia—*Mandi*, village and ruins.

Marathon, a large borough of Attica—*Marathon*, village.

Marpessa, a mountain in the island of Paros.

Massilia, a Greek city in the country of the Celtæ—*Marseilles*, a city of France.

Mæander, a great river of Asia Minor—*Bejouk Minder*, or the *Great Meander*.

Mænalus, a mountain of Arcadia.

Media, a great country of Asia, inhabited by the Medes, and subject to the king of Persia—*Irak Ajami*, a province of Persia.

Megalopolis, the principal city of Arcadia—*Sinano*, village and ruins.

Megara, a small Greek town of Sicily—Peninsula *delli Magnesi*.

Megara, the principal city of Megaris—*Megara*, a small town.

Megaris, a small district of Greece—The territory of *Megara*.

Melas, a river of Pamphylia—*Alarasoui*, river.

Meles, a small river near Smyrna—River of *Smyrna*.

Melite, an island to the south of Sicily—*Malta*.

Melos (Island), one of the Cyclades—*Milo*, isle.

Memphis, the capital of Egypt—No vestige of this city now remain.

Mende, a town of the peninsula of Pallene in Macedonia.

Menelaion, a mountain of Laconia.

Messana, or Messene, more anciently Zancle, a Greek city of Sicily—*Messina*.

Messene, the principal city of Messenia—*Mawra Matia*, town in ruins.

Messenia, a district of Greece, in Peloponnesus—The south-west part of the *Morea*.

Messenia (Gulf of), between Messenia and Laconia—*Gulf of Coron*.

Metapontum, a Greek town of Italy—*Torre di Mare*, tower and village.

Methone, a town of Macedonia.

Methymna, a town of the island of Lesbos—*Molivo*, town and castle.

Midea, a town of Argolis—*Mezzo*, village.

Miletus, the principal city of Ionia, in Asia Minor—*Palatsha*, village and ruins.

Milichus, a river of Achaia.

Minoa, a maritime town of Sicily—*Torre di Capo Bianco*,—tower and ruins.

Mnemosyne, a fountain near Lebadea, in Bœotia.

Molossi, a people of Epirus—They inhabited a part of *Albania*.

Mopsium, a town of Thessaly.

Mothone, a town of Messenia, *Modon*, town.

Munychia, one of the ports of Athens—*Porto*.

Mycale, a mountain of Ionia in Asia Minor—*Samsoun*, mountain.

Mycenæ, a city of Argolis—*Carvathos*, village and ruins.

Mycone (Island), one of the Cyclades, *Myconi*, isle.

Mylasa, a town of Caria, in Asia Minor—*Mylasa*, town.

Myndus, a city of Caria, in Asia Minor—*Myndes*, village and ruins.

Mysia, a country of Asia Minor, which extended from the Propontis to the Ægean sea—The *Liva* of Karasi, and part of that of *Kodavendikiar*.

Mytilene, the principal city of the island of Lesbos—*Metelin*, town.

Myus, a town of Ionia in Asia Minor—Long since destroyed, and no vestige of it remaining.

N.

Narcissus (Fountain of), in Bœotia.

Naucratis, a Greek city in Eygpt.

Naupactus, a town in the country of the Ozolian Locrians—*Lepanto*, town.

Nauplia, a town of Argolis—*Napoli di Romania*, town.

Naxos (Island), one of the Cyclades—*Naxia*, isle.

Naxos, a Greek town in Sicily—*Castel-Schisso*, castle.

Neapolis, *See* Parthenope.

Neda, a river which separated Elis from Messenia—The river *Avlon*.

Nemea, a village anciently a great town of Arcadia—*Ruins*.

Nemea (Forest of), near the town of the same name.

Nemea (Cave of the lion of), in Argolis—*Cavern* between Argos and Corinth.

Neptune (Promontory and temple of), in the island of Samos—Cape and church of *St. John*.

Nestus, a river of Thrace—*Kara-sou*, or *Mesto*, river.

Nicæa, a fortress in the country of the Locrians near Thermopylæ.

Nile, a great river of Africa or Libya—The *Nile*.

Nisæa, the port of Megara, on the Saronic sea—The *Twelve Churches*, village.

Nonacris, a small town in Arcadia.

O

Ocha, a mountain in the island of Eubœa—*Caristo*, mountain.

Œnoe, a borough or hamlet of Attica, near Eleusis.

Œta, a mountain which separated Phocis from Thessaly—*Coumaïta*, mountain.

Œtæans, a people of Thessaly, who inhabited mount Oeta.

Olbius, a river of Arcadia ; the same with the Aroanius.

Olympias, an intermiting fountain in Arcadia.

Olympus, a mountain which separated Thessaly from Macedonia—*Olympus*, mountain.

Olympus, a mountain of Arcadia; *See* Lycæus.

Olympia or Pisa, a celebrated city of Elis—*Miraca,* village and ruins.

Olynthus, a city of Chalcidice in Macedonia—*Agio Mama,* village.

Ophiusa, *See* Rhodes.

Opus, the capital of the Opuntian Locrians—*Talanda,* a small town.

Orchomenus, a town of Bœotia—*Scripous,* village and ruins.

Orchomenus, a town of Arcadia.

Oreus, a town of the island of Eubœa—*Oreo,* town and harbour.

Oropus, a town of Bœotia, long disputed by the Thebans and Athenians, *Oropo,* village.

Ossa, a mountain of Thessaly—*Kissabo,* mountain.

P

Pachynum, a promontory of Sicily—*Cape Passaro.*

Pactolus, a river of Lydia—*Sart,* river.

Pæonia, a district of Macedonia, on the confines of Thrace—The country near the source of the river *Marizza.*

Pagæ, a town of Megaris—*Psato,* village.

Pagasæ, a town and port in Thessaly—Castle and harbour of *Volo.*

Pallene, a peninsula of Chalcidice, in Macedonia—Peninsula of *Cassandra.*

Palus Mæotis, a great lake or sea which communicates with the Pontus Euxinus, by the Cimmerian Bosphorus—The *Sea of Azof.*

Pamisus, a river of Messenia—*Spirnazza,* river.

Pamphylia, a country of Asia Minor—The *Livas* of *Hamid* and *Tekieh*; and the countries of *Versak* and *Alanieh.*

Pangæus, a mountain of Macedonia, on the confines of Thrace—*Castagnatz*, mountain.

Panopeus or Phanoteus, a town of Phocis.

Panormus, a harbour of Attica—Port *Rafti*, or the *Port of the Taylor*.

Panticapæum, a town of the Tauric Chersonesus, on the Cimmerian Bosporus—*Kertch*, town.

Paphlagonia, a country of Asia Minor—The *Liva* of *Castamoni*, and part of that of *Boli*.

Paralos, a district of Attica, situate to the south east of Athens—*Mesogia*, district.

Parapotamii, a town of Phocis.

Parnassus, an extensive chain of mountains in Phocis—*See* Lycorea.

Paros (Island of) one of the Cyclades—*Paros*, isle.

Parthenope or Neapolis, a Greek city in Italy—*Naples*, city.

Pasagarda, a city of Persia proper—*Pasa*, or *Fesa*, town.

Patmos (Island of), one of the Sporades, *Patmos*, isle.

Patræ, a town of Achaia—*Patras*, town.

Pelion, a mountain of Thessaly—*Petrâ*, mountain.

Pella, the capital of Macedonia—Ruins in the lake of *Ostrovo*.

Pellana, a town of Laconia.

Pellene or Pallene, a town of Achaia *Xylo Castro*, village.

Peloponnesus, a peninsula which forms the southern part of Greece, and which is joined to the continent by the isthmus of Corinth—The *Morea*.

Peneus, a river of Thessaly—*Salampria*, river.

Peneius, a river of Elis—*Igliaco*, river.

Penelope (Tomb of), in Arcadia.

Pentelicus, a mountain of Attica—*Penteli*, mountain.

Peparethus, an island in the Ægean sea—*Piperi*, isle.

Perinthus, a Greek city in Thrace, on the Propontis; afterwards called Heraclea—*Ruins of Heraclea*.

Permessus, a river of Bœotia.

Perrhæbians, a people of Thessaly, who inhabited the district called Perrhæbia—The territories of *Elasson* and *Tormovo.*

There were also Perrhæbians in Thessaly.

Persepolis, the capital of Persia, properly so called, and the ancient residence of the kings of Persia—*Issthakhar,* a city in ruins.

Persia, a vast kingdom, otherwise called the *Dominions of the Great King.* This kingdom comprehended almost the whole of Asia then known, and in Africa or Libya, Egypt and Cyrenaica.

Persia, properly so called, a large country of Asia, inhabited by the Persians, and of which Persepolis was the capital—*Fars,* or *Farsistan,* a province of Persia.

Phæacians, *See* Corcyra.

Phæstus, a city of the island of Crete, long since destroyed—No vestiges of it now remain.

Phalanna, a town of Thessaly.

Phalerum, a borough of Attica, and one of the ports of Athens—*Saint Nicholas,* village and harbour.

Pharæ, a town of Achaia.

Pharsalus, a town of Thessaly—It has been destroyed since the time of the travels of Anacharsis, and is called *Palæ Pharsalus.*

Phasis, the river of Colchis—*Fach,* river.

Pheneus, a town of Arcadia—*Phonia,* town.

Pheræ, a town of Messenia—*Calamata,* town.

Pheræ, a town of Thessaly—*Pheres,* or *Sidiro,* town.

Phigalea, a town of Arcadia.

Phineus, or rather Sphingius, a mountain of Bœotia—*Mazaraci,* mountain.

Phlius, the capital of Phliasia, in Peloponnesus—*Sta-Phlica,* village and ruins.

Phocæa, a city of Ionia in Asia Minor—*Phokia Vecchia,* town and ruins.

Phocis, a district of Greece—Territory of *Turco Chorio*, and a part of that of *Salona*.

Phœnicia, a country of Asia, on the sea, of which Tyre was the capital, and which was subject to the king of Persia—The coast of *Syria*.

Phœnix, a small river of Thessaly, which falls into the Asopus, near Thermopylæ.

Phrygia, a country of the interior of Asia Minor—The *Livas* of *Kutaieh*, *Degnizla*, *Afiom-Cara-Hissar*, *Angouri*, and others.

Phthiotes, a people of Thessaly, who inhabited the district called Phthiotia.

Phyle, a town and fortress of Attica—*Vigla Castro*, an old castle.

Pierians, a people between Macedonia and Thrace: they inhabited Mount Pangæus.

Pillars of Hercules, or Strait of Cadir, or rather Gadir, which separates Europe from Africa or Libya—The *Strait of Gibraltar*.

Pindus, a chain of mountains which separate Thessaly from Epirus—*Metzovo*, mountain.

Piræus, a large borough of Attica, and one of the ports of Athens—*Porto Leone*.

Pirene, a fountain in the citadel of Corinth.

Pisa, see Olympia.

Platanistas, a place of excercise near Sparta.

Platæa, a town of Bœotia—*Cocla*, village and ruins.

Plistus, a river of Phocis which flows down from Delphi —*Sizalisca*, river.

Pontus Euxinus, a great sea between Europe and Asia—The *Black Sea*.

Potidæa, a Greek city in maritime Thrace, or Macedonia, afterwards called Cassandria—The *Gates of Cassander*, ruins.

Prasiæ, a town of Attica—*Ruins.*

Priene, a city of Ionia, in Asia Minor—*Samsoun,* castle and ruins.

Proconnesus, an island of the Propontis—Isle of *Marmara.*

Propontis (The), a small sea, inclosed between Europe and Asia, which communicates with the Pontus Euxinus by the Bosporus of Thrace, and with the Ægean Sea, by the strait of the Hellespont—The sea of *Marmara.*

Psophis, a town of Arcadia—*Dimizana,* town.

Psyttalia, a small island of the Saronic Sea, near that of Salamis—*Lipsocoutalia,* isle.

Ptons, a mountain of Bœotia—*Cocino,* mountain.

Pydna, a town of Macedonia—*Kitro,* town.

Pygela, a town of Ionia, in Asia Minor.

Pygmies, an imaginary nation, notwithstanding what Aristotle may have said, which the Greeks placed in the most southern part of Africa.

Pylos, a town of Messenia—*Zonchio,* or *Old Navarins,* town and ruins.

Pyrenees, the chain of mountains which divided Iberia, from the country of the Celtæ—The *Pyrenees,* mountains.

Pyrrha, a town of the island of Lesbos—*Port Pira,* and *ruins.*

R.

Rhamnos, a borough or village of Attica—*Hebræo-castro,* village and castle.

Rhegium, a Greek city in Italy—*Reggio,* town.

Rhenea (Island), one of the Cyclades—The *Great Delos*; one of the two islands called *Sdiles* by the pilots.

Rhodes (Island), more anciently *Ophiusa*; the last island in the Ægean Sea, on the coast of Caria, and making a part of Doris—*Rhodes,* island.

Rhoda, a Greek town in Iberia—*Roses,* a town in *Spain.*

Rhodes, the principal city of the Island of Rhodes—*Rhodes,* town.

Road, of the Ladder, a road leading from Arcadia into Argolis.

S.

Sacæ, a great nation of the interior of Asia, in part subject to the king of Persia—They inhabited the country of *Sakita,* near that of *Balk* in Independent Tartary.

Sais, a city of Egypt—*Sa,* a place in Egypt.

Salamis, an island of the Saronic Sea, which made part of Attica—*Coulouri,* isle.

Salapia, a Greek city of Italy, which was afterwards removed to some distance from the sea—*Torre delle Saline.*

Salganeus, a town of Bœotia—*Saint George,* convent and ruins.

Samos, an island of the Ægean Sea, making part of Ionia—*Samos,* isle.

Samothrace (Island of), in the Ægean Sea—*Samothraki,* isle.

ardes, the capital of Lydia—*Sart,* town.

Sardinia, or rather Lardo, a large island in the Sea of Tyrrhenia—*Sardinia,* island.

Saronic Sea, see Sea.

Saturn (Mount of), in Elis, near the town of Olympia.

Saurus, a fountain in the Island of Crete

Scamander, a river of Toras, mentioned by Homer.—*Kirke-Keuzler,* river.

S camander, another river of Troas, which is the Simois of Homer—*Mendere-sou,* river.

Scandea, the town and port of the Island of Cythera—*Saint-Nicholas,* fort and harbour.

Scillus, a town of Elis, in Peloponnesus.

Sciritis, a small district of Arcadia, in the environs of Scirtonium, and on the confines of Laconia, which for a long time appertained to the Lacedæmonians.

Sciron (The road of), which led from Megaris into Corinthia, and which passed over rocks on the edge of the sea—*Kaki-Scala,* at present a ruinous road.

Scyros, an island in the Ægean Sea—*Skcyros,* isle.

Scythia, a great country of Europe, which extended from the Ister to the Tanais—It included what was formerly called *Little Tartary,* the *Crimea, Moldavia,* and *Wallachia.*

Sea, Adriatic; the sea on the northern coast of Italy—The *Adriatic Sea,* or *Gulf of Venice.*

Sea, Ægean, between Greece and Asia Minor: it is full of islands—The *Archipelago.*

Sea, Atlantic, beyond the Pillars of Hercules: it was even believed to wash the coasts of the Indies—The *Atlantic Ocean.*

Sea, Caspian, in the interior of Asia—The *Caspian Sea.*

Sea of Crissa, between Achaia and Phocis—*Gulf of Lepanto.*

Sea, Ionian: it separated Greece from Italy and Sicily—*Part of the Mediterranean Sea,* situate between Turkey, Italy, and Sicily.

Sea, Red, or Gulf of Arabia; separating Arabia from Egypt—*Arabian Gulf*; or *Red Sea.*

Sea, Saronic, between Attica, Corinthia and Argolis—*Gulf of Engia.*

Sea, of Tyrrhenia: it washed the southern coasts of Italy, those of Sicily, and the islands of Corsica and Sardinia—The *Sea of Tuscany.*

Selinus, a Greek city in Sicily—*Torre di Polluce,* tower and considerable ruins.

Selinus, a small river of Elis, which flowed by Scillus.

Selymbria, a Greek city in Thrace, on the Propontis—*Selivria*, a small town.

Seriphus (Island of), one of the Cyclades—*Serpho*, isle.

Sestos, a town of the Thracian Chersonesus, on the Hellespont—*Ak-Bachi-Liman*, a port, castle, and ruins.

Sicily, or Sicilia, a large island, near to Italy, almost entirely inhabited by Greeks, a part of which was subject to the Carthaginians, and the rest free—*Sicily*.

Sicyon, the capital of Sicyonia, in Peloponnesus—*Basilico*, town and ruins.

Sidon, a city of Phœnicia—*Said*, city.

Sinope, a Greek city on the southern shore of the Pontus Euxinus—*Sinope*, town.

Siphnos (Island of), one of the Cyclades—*Siphanto*, isle.

Smyrna, a city of Ionia, in Asia Minor—No vestiges of it are now remaining.

This city is the ancient Smyrna which was removed a short time after the supposed travels of Anacharsis to the place where the present city of Smyrna stands.

Soron, a grove in Arcadia.

Sparta or Lacedæmon, the capital of Laconia, and one of the most powerful cities of Greece—*Ruins* at a little distance from the town of *Misistra*.

Sperchius, a river of Thessaly—*Potami-tees-Hellados*, or the *River of Greece*.

Sphacteria, an island on the coast of Messenia—A large island in front of the port of *Navarins*.

Stagira, a city of Chalcidice in Macedonia—*Port Libezade*, and ruins.

Stymphalus, a mountain, town, lake, and river in Arcadia—*Gumnus*, town.

Styx, a celebrated stream in Arcadia.

Sunium, a promontory of Attica—*Cape Colonno*.

Sunium, a town and fortress of Attica—*Ruins.*

Susiana, a great country of Asia, subject to the king of Persia—*Khozistan*, a province of Persia.

Suza or rather Susa, the capital of *Susiana*, one of the residences of kings of Persi—*Toster*, city.

Sybaris, See Thurium.

Sycurium, a town of Thessaly,

Syracuse, a great Greek city in Sicily, and the principal in the island—*Siracusa*, town.

Syros or Syra, (Island of), one of the Cyclades—*Syra*, isle.

T.

Tænarus, a town of Laconia—*Caibares*, village.

Tænarum, a promontory of Laconia—*Cape Matapan.*

Taletus (The), the summit of mount Taygetus in Laconia.

Tamynæ (Plain of), in the island of Eubœa.

Tanagra, a town of Bœotia—*Sicamino*, town.

Tanais (The), a great river of Scythia, which falls into the Palus Mæotis—The *Don*, river.

Tarentum, a Greek city in Italy.—*Taranto*, town.

Tartessus (Island of), in the Atlantic sea, on the coast of Iberia—A large island at the mouth of the *Guadalquivir*, in Spain.

Tauromenium, a Greek city in Sicily—*Taormina*, town.

Taygetus, a chain of mountains in Laconia, *Vouni tees Misistras* ; and *Vouni tees Portais.*

Tegea, a town of Arcadia—*Palæo Tripolizza*, a place in ruins.

Telchinians, an ancient people of the island of Crete, who afterwards emigrated and settled in the island of Rhodes—They no longer existed in the time of Anacharsis.

Temesa, a Greek city in Italy—*Torre di Nocera.*

Tempe, a celebrated valley of Thessaly, near the mouth of the Peneus.

Tenedos, an island of, the Ægean sea, making part of Æolis—*Tenedo*, isle.

Tenos (Island of), one of the Cyclades—*Tino*, isle.

Teos, a town of Ionia, in Asia Minor—*Bodroun*, village and ruins.

Thasos, an island in the Ægean Sea, near the coast of Thrace—*Thaso*, isle.

Thaumaci, a town of Thessaly—*Thaumaco*, town.

Thebais, a district of Egypt, of which Thebes was the capital—The *Said*, or *Upper Egypt*.

Thebes, a city of Egypt, the capitalof the Thebais—*Aksor* or *Luxor*, village and grand ruins.

Thebes or Thebæ, the capital of Bœotia—*Thiva*, a small town.

Thebæ, a town of Phthiotis, in Thessaly.

Theodosia, a town of the Tauric Chersonesus—*Caffa*, town.

Thera (Island of), one of the Cyclades—*Santorin*, isle.

Thermaic Gulf, between Macedonia and Thessaly—The *Gulf of Salonichi*.

Thermodon, a river of Asia Minor, which falls into the Pontus Euxinus, and on the banks of which dwelt the Amazons—*Termeh*, river.

Thermodon, a small river of Bœotia.

Thermopylæ, the strait between the sea, and the mountains, and which was the entrance from Thessaly into the country of the Locrians, and into Phocis—*Thermi*, or the *Warm Springs*.

Thermus, the principal town of Ætolia.

Theron, a river in the island of Crete.

Thespiæ, a town of Bœotia—*Neo-Chorio*, village and ruins.

Thessaly the most northern country of Greece—The territories of *Larissa*, *Zeitoun*, and others.

Thessalians, properly so called (The), were the most powerful people of Thessaly: they inhabited the valley of Peneus, and all the country to the north—The territories of *Larissa* and *Stagi*.

Thiuns, a river of Arcadia.

Thoricus, a town and fortress of Attica—*Thorico*, village.

Thrace, a great country of Europe, situate on the Pontus Euxinus, and the Ægean sea, almost entirely subject to Philip of Macedon—Great part of *Roum-iili* or *Romelia*, and of *Bulgaria*.

Thrace (Maritime),—Under this name was comprehended, not only the coasts of Thrace on the Ægean sea, but also those of Macedonia, as far as Thessaly, because the Thacians anciently extended so far; but they were driven out by the Greeks and Macedonians, and this name, in the time of Anacharsis was only applicable to a small kingdom, formed on the coast of Thrace only, and which was soon after destroyed by Philip.

Thronium, the principal town of the Epicnemidian Locrians—*Ruins* near a guard-house.

Thurium, a Greek city in Italy, more anciently called Sybaris—*Torre Brodogneto*, tower and ruins of Sybaris.

Thyrea, a town of Cynuria, a district of Argolis.

Tiryns, a town of Argolis—*Palæo-Nauplia*, or *Old Napoli*, a place in ruins.

Titana, a town of Sicyonia, in Peloponnesus—*Phouca*, village.

Titaresius, a river of Thessaly—*Sarantaporos*, or the *River of Forty Passages*.

Tithorea, a town of Phocis.

Tomarus, a mountain above Dodona, in Epirus—*Tzumerca*, mountain.

Trachinia, a district of Thessaly, near Thermopylæ—The territory of *Zeitoun*.

Trachis, or Trachin, a town of Trachinia.

It no longer existed in the time of Anacharsis, but had been succeeded by the town of Heraclea, built at a small distance from it, see Heraclea.

Trapezus, a town of Arcadia.

Triopium, a promontory of Doris, in Asia Minor—*Cape Crio.*

Triphylia, a district of Elis, in Peloponnesus—The country near the mouths of the *Rophia.*

Troas, a country of Asia Minor, on the Hellespont, and the Ægean sea, in which stood the city of Troy—The western part of the *Liva* of *Karasi,* on the Archipelago.

Trœzen, a town on the confines of Argolis, near the Saronic sea—*Damala,* village and ruins.

Troy or Ilion, or Ilium, a city of Troas, destroyed by the Greeks, and afterwards rebuilt by the Æolians, under the same name, and in the same place—*Bounarbachi,* village, and ruins.

Trophonius (Cave of), near Lebadea, in Bœotia.

Tyre, the capital of Phœnicia—*Sour,* a city in ruins.

Tyrrhene Sea, see Sea.

W.

White Mountains, (the), in the Island of Crete—*Sfacciotes,* mountains.

Z.

Zacynthus, an island in the Ionian sea—*Zante,* isle.

Zancle, see Messina.

Zaretra (Fort), in the Island of Eubœa—*Cupo,* a small town.

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GENERAL INDEX.

[The Roman Numerals indicate the Volume; the Figures the Page.]

A.

Abaris, of Scythia, a celebrated diviner, ii. 361.

Abradates and Panthea, their history and death, iv. 12.

Academy, a garden in which was a gymnasium, at the distance of a quarter of a league from Athens, ii. 108.

Acarnania, the nations which inhabit that country, though of different origin, united by a general confederation, iii. 356.

Accents appropriated to each word in the Greek language, form a species of melody, iii. 19.

Accusations and legal procedures among the Athenians, ii. 298.

Achaia, a province of Peloponnesus, formerly inhabited by the Ionians. Its situation; nature of the soil, iii. 401.

Contained twelve principal cities, which each included seven or eight towns within its district, ibid. 406.

Earthquake which destroyed two of those cities, ibid. 404.

Acharnæ, a borough of Attica, distant sixty stadia from Athens, v. 7.

Full of vineyards, ibid. 12.

Achæans for a long time took no part in the affairs of Greece, iii. 401.

Each of their cities had a right to send deputies to the ordinary assembly which was held annually, and to the extra-

ordinary which the principal magistrates might convoke, ibid. 406.

The democracy maintained itself among them; and why, ibid. 407.

ACHELOUS river, iii. 356.

ACHERON, river of Epirus, iii. 356.

ACHILLES, son of Peleus, i. 16.

Temple of, near Sparta, always shut, iv. 261.

ACTION (DRAMATIC) ought to be entire and perfect, vi. 101.

Unity of, ibid. 102.

Duration of, ibid. 103.

Is the soul of tragedy, ibid.

ACTORS, the same sometimes performed both in tragedy and comedy; but few excelled in both, vi. 71.

Frequently ill-treated by the public, ibid. 79.

Enjoyed all the privileges of the citizens; some have been sent on embassies, ibid. 80.

Their dresses suited to their parts, ibid. 81. See THEATRE.

ACUSILAUS one of the most ancient historians. Judgment on his works, v. 369.

ADIMANTUS, chief of the Corinthians at the battle of Salamis, i. 207.

Addressed with warmth by Themistocles, ibid. 208.

ADMINISTRATION OF GOVERNMENT, highly reprehensible to undertake it without the requisite abilities, v. 412.

Knowledge necessary to be possessed by him who undertakes it, iii. 53.

ADULTERY, punishment of, at Athens, ii. 325.

How punished among the people of Gortyna in Crete, vi. 218.

Long unknown at Sparta, iv. 204.

ÆACES, tyrant of Samos, vi. 260.

ÆETES, king of Colchos, father of Medea, treasurers of, i. 16.

ÆGEUS, king of Athens, the father of Theseus, i. 18, et seq.

ÆGIRA, a city of Achaia, iii. 403.

ÆGIUM, the city in which the states of Achaia met, iii. 406.

ÆSCHINES (the orator), the disciple of Plato; different conditions of life through which he passed, ii. 117; v. 154.
His eloquence, his vanity, his valour, v. 155, 156, 165.
Sent ambassador by the Athenians to Philip, ibid. 160.
His anecdote of the youth Cimon and Callirhoe, ibid. 210.
ÆSCHINES (the philosopher), the disciple of Socrates, iii. 213; v. 409.
ÆSCHYLUS may be considered as the father of tragedy, vi. 7.
His life; his character, ibid.
Introduced several actors into his tragedies, ibid. 8.
Defects censured in his pieces, ibid.
His eulogium, ibid. 9.
Examination of the manner in which he has treated the different parts of tragedy, ibid. 10.
His plots extremely simple, ibid.
His choruses make a part of the whole, ibid. 11.
The characters and manners of his personages suitable, ibid.
Language which he gives to Clytæmnestra, ibid. 12.
Employs in his tragedies the style of the epic poems, and sometimes that of the dithyrambic, ibid. 14.
Is sometimes obscure, ibid. 16.
Sometimes deficient in harmony and correctness, ibid. 17.
His style elevated in the extreme, and pompous to inflation, vi. 17.
Gave his actors high buskins, a mask, and trailing and magnificent robes, ibid. 18.
Obtained a theatre provided with machinery, and superbly decorated, ibid.
Terror excited in the spectators by one of his pieces, ibid.
Exercised his actors in their parts, and performed with them, ibid. 19.
His choral-chant full of grandeur and decorum, ibid. 20.
Is falsely accused of revealing the mysteries of Eleusis, ii. 368; vi. 19.
Indignant at seeing his rivals crowned, he retires to Sicily, where he is well received by Hiero, vi. 19, 20.

His death; his epitaph; honours paid to his memory, ibid. 20, 21.
Defects objected to him by Sophocles, ibid. 30.
Note on the number of his tragedies, ibid. 427.
ÆSCULAPIUS, different traditions concerning his birth, iv. 317.
Festivals in his honour, ibid. 320.
Words engraven over the gate of his temple, ibid.
His statue by Thrasymedes of Paros, ibid.
His priests had recourse to imposture; to establish their credit, ibid. 322. Kept a familiar serpent, ibid. 325.
Such serpents also kept in the other temples of Æsculapius, and in those of Bacchus, and some other divinities, ibid. See EPIDAURUS.
ÆTOLIA, a country of Greece, iii. 356.
AGANIPPE, a fountain consecrated to the Muses, iii. 259.
AGATHO, a dramatic writer, the friend of Socrates, first adventured pieces the subjects of which were entirely invented; judgment on his pieces, vi. 43.
His excellent maxim concerning kings, ibid. 26.
AGESILAUS king of Lacedæmon, ascends the throne, iv. 255.
Passes into Asia; defeats the generals of Artaxerxes; forms the design of attacking that monarch even in the capital of his empire, ii. 13.
Is recalled by the magistrates of Sparta, and gains the battle of Coronea, ibid.
Astonished, but not discouraged, at the success of Epaminondas, ibid. 30, 31, 235.
At the age of eighty goes into Egypt to the assistance of Tachos, ibid. 418.
Afterward declares for Nectanebus, ibid. 420.
His great abilities, virtue, character, ardent love of glory, ibid. 17, 18.
His views for the aggrandizement of Sparta, iv. 252.
His indifference for arts of amusement, vi. 435.
AGIS, king of Lacedæmon, pursues Alcibiades, i. 322.
AGLAUS of PSOPHIS declared the happiest of men by the oracle of Delphi, iv. 280.

AGORACRITUS, the sculptor; some of his works appeared under the name of Phidias his master, v. 29. vi. 351.

AGRICULTURE was encouraged and protected by the kings of Persia, v. 123. (See ATTICA.)

AIDES DE CAMP among the Athenians, ii. 172.

ALCÆUS, an excellent lyric poet; summary of his life; character of his poetry; in love with Sappho, who did not return his affection, ii. 60, 61.

ALCAMENES, sculptor, i. 336, 341.

ALCIBIADES, his great qualities, i. 304, et seq.

His vices, ibid. 331.

Anecdote of his youth, ii. 261.

Is reconciled to his wife, who had demanded a divorce, ib. 396.

Renounces playing on the flute, and why, iii. 24.

A disciple of Socrates, ibid. i. 305, v. 413.

Causes the truce which subsisted between Athens and Lacedæmon to be broken, i. 304.

What Timon the Misanthrope once said to him, ibid. 308.

Procures war to be resolved on against Sicily, ibid. 309, 310.

Is appointed general with Nicias and Lamachus, ibid. 311.

Accused of impiety in the assembly of the people, ibid. 313.

His success in Sicily, ibid. 316.

When summoned to return to Athens, retires to Peloponnesus, ibid. 317.

Gives advice to the Lacedæmonians against the Athenians, and causes several cities of Asia Minor to declare in their favour, ibid. 321, 322.

Is reconciled to the Athenians, and forces the Lacedæmonians to sue for peace, ibid. 322.

Returns in triumph to Athens, ibid. 323.

Puts again to sea; his fleet receives a check, and the command of it is taken from him, ibid. 324.

Put to death by order of the satrap Pharnabazus, ibid. 327.

ALCMEONIDÆ, a powerful house of Athens, i. 132.

ALEXANDER I. king of Macedon, during the war with the Persians, informs the Greeks encamped in the valley of Tempe of the danger of their situation, i. 185.

Brings propositions of peace from Mardonius to the Athenians, ibid. 224.
At Alatæa gives secret intelligence to Aristides of the designs of Mardonius, ibid. 233.
Statue of, at Delphi, ii. 282.
ALEXANDER THE GREAT, at the age of eighteen, distinguishes his courage at the battle of Chæronea, vii. 90.
Comes, on the part of his father Philip, to propose a treaty of peace to the Athenians, ibid. 92.
His character, ibid.
ALEXANDER, tyrant of Pheræ, his vices and cruelties, iii. 322.
His fearful and suspicious character, ibid. 324.
Is assassinated by the brothers of his wife Thebe, ibid. 325.
ALPHEUS river, its source; appears and disappears at intervals, iii. 419.
ALPHEUS AND ARETHUSA, iii. 447.
ALTIS, a sacred grove near Olympia, in which were the temple of Jupiter, that of Juno, other beautiful edifices, and a great number of statues, iii. 420.
AMAZONS (the) conquered by Theseus, i. 26.
AMBRACIA, city and gulf of, iii. 342, 343.
AMPHIARAUS the soothsayer, and one of the chiefs in the war of Thebes; his temple; his oracles, i. 341; iii. 251.
AMPHICTYON, king of Athens, dethroned by Ericthronius, i. 13.
AMPHICTYONS (council of) what, iii. 298.
Note on the states which sent deputies to that council, ibid. 487.
Oath of the Amphictyons, ibid. 299.
Jurisdiction of the council, ibid.
Their sentences against the profaners of the Temple of Delphi inspired great terror, ibid. 301.
Instituted the different games celebrated at Delphi, ii. 395.
Philip, king of Macedon, obtained the right of a seat and vote in their assembly, v. 197.
Philip is placed at the head of their confederation, vii. 80.

AMPHIPOLIS, a city of Macedonia, subject sometimes to Philip, and sometimes to the Athenians, ii. 423. v. 157.

AMPHISSEANS, defeated by Philip, who seizes on their city vii. 85.

AMYCLÆ, a city of Laconia, iv. 76.

Temple of Apollo at, ibid. 77.

Served by priestesses, ibid.

Inscriptions and decrees preserved there, ibid. 78.

Another very ancient temple near that of Apollo, ibid.

Environs of Amyclæ, ibid. 79.

ANACHARSIS (the elder) came into Greece in the time of Solon; is placed among the number of the sages, i. 96.

ANACREON the poet, a native of Teos, vi. 193. Character of his poetry, ii. 472.

Repairs to Polycrates of Samos, whose friendship he obtains, and whom he celebrates on his lyre, vi. 262.

Becomes the friend and adherent of Hipparchus, i. 130.

ANAXAGORAS, the disciple of Thales, the first who taught philosophy at Athens, i. 337; iii. 135.

His connexion with Pericles, i. 267.

Had recourse to an intelligent cause to explain the effects of nature, iii. 155.

Was accused of impiety, and took to flight, i. 275. ii. 369. iii. 178, 179.

His knowledge in astronomy, iii. 178, 200.

ANAXANDRIDES, king of Sparta, obliged by the Ephori to take a second wife, iv. 128.

ANAXANDRIDES, the comic actor, sentenced to perish with hunger, vi. 56.

ANAXIMANDER the philosopher, a disciple of Thales, iii. 135.

His opinion concerning the light of the sun, ibid. 178.

ANAXIMENES the philosopher, a disciple of Thales, iii. 135.

ANAXIMENES of Lampsacus, the historian, v. 378.

ANDOCIDES the orator, i. 346.

ANDROS (isle of) distant twelve stadia from Tenos; contains mountains covered with verdure, plentiful springs, and delightful valleys, vi. 329.

Its inhabitants are brave; Bacchus the divinity they principally honour, vi. 330.

ANIMALS, observations of Aristotle on, v. 347.

Climate has an influence on their manners, ibid. 348.

Enquiries concerning the duration of the lives of different animals, ibid. 351.

Of a mule which lived to the age of eighty years, ibid. 352.

ANTALCIDAS the Spartan, concludes a treaty of peace between the Greeks and Artaxerxes, i. 328; ii. 14.

ANTHELA, a village or town celebrated for a temple of Ceres, and the assembly of the Amphictyons, iii. 298.

ANTIMACHUS of Colophon, author of a poem intitled the Thebaid, and of an elegy called the Lydian, vii. 44.

ANTIOCHUS the Arcadian, sent ambassador to the king of Persia; what he said on his return, iv. 290.

ANTIPHON the orator, i. 336. v. 375.

ANTIPODES, opinions of the ancient philosophers concerning the, iii. 202.

ANTISTHENES, the disciple of Socrates, institutes a school at Athens, ii. 120.

The austerities which he prescribes to his disciples cause them to desert him, ibid. 121.

Diogenes becomes his disciple, ibid.

System of those two philosophers concerning the attainment of happiness, ibid.

ANYTUS, a citizen of Athens of great power and influence, one of the accusers of Socrates, v. 428.

AORNUS, or Avernus, in Epirus, a lake from which exhale pestilential vapours, iii. 343.

APATURIA, festival of, iii. 11.

APELLES, the celebrated painter, born at Cos or at Ephesus, i. 341; iii. 399; vi. 193.

APOLLODORUS of Athens, painter, i. 339.

APOLLO, temples dedicated to. See AMYCLÆ, DELOS, &c.

ARCADIA, journey through, iv. 261.

A province in the centre of Peloponnesus, abounding in mountains, and intersected by rivers and rivulets, ibid. 262.

Fertile in grain, plants and trees, ibid. 263.
Contradiction in the worship of its different districts, ibid. 270.
At what time human sacrifices were abolished there, ibid. 271, 500.
ARCADIANS (the) have never been subjected to a foreign yoke, iv. 264.
Acquired a milder character from poetry, song, dances, and festivals, ibid. 265.
Were humane, beneficent, brave, ibid. and jealous of their liberty, ibid. 266.
Formed several confederated republics, ibid.
Epaminondas, to check the Spartans, engaged them to build Megalopolis, ibid. 267.
They principally worshipped the god Pan, ibid. 274.
ARCHELAUS, king of Macedon, invited to his court all who were eminent in literature and the arts. Euripides, Zeuxis, and Timotheus accepted his invitations, ii. 421. vi. 26.
Offered, but without effect, an asylum to Socrates, ibid. v. 415.
ARCHELAUS, the philosopher, the disciple of Thales, and master of Socrates, iii. 135.
ARCHIDAMUS, king of Lacedæmon, wishes to prevent the Peloponnesian war, i. 281.
Ravages Attica, ibid. 290.
ARCHILOCHUS, the lyric poet of Paros, vi. 347.
Has extended the limits of his art; his poems considered as models, ibid.
His writings licentious, and filled with gall, ibid. 348.
Causes, by the virulence of his satire, Neobule, of whom he had been enamoured, and whom he had sought in marriage, to destroy herself, ibid.
Goes to Thasos with a colony of Parians, where he draws on himself the hatred of the citizens, and shews his cowardice, ibid. 349.
Is banished from Lacedæmon, where his works are proscribed, ibid. 350. iv. 143.

Crowned at the Olympic games, vi. 350.
Is killed by Callondas of Naxos, ibid.
ARCHONS, magistrates of Athens; their number, i. 71.
Their functions, i. 103, ii. 275.
Examination which they underwent, ii. 275.
Their privileges, ibid. 276.
Superintended the public worship, ibid. 277.
Perpetual, decennial, annual, i. 71.
ARCHITECTURE, first productions of among ancient nations remarkable for their solidity, iv. 312, 313.
AREOPAGUS, a tribunal appointed to watch over the maintenance of the laws and manners at Athens, i. 104, ii. 289.
Instituted by Cecrops, i. 9.
Deprived of its privileges and reduced to silence by Pericles, i. 141; ii. 292.
Respect paid to it; Solon bestowed on it the superintenance of manners, ii. 291.
Solemnity of the ceremonies preceding the trials in it. ibid. 293.
Sometimes revised the sentences of the people, ii. 295.
Respect paid to it, ibid.
Note on a singular decision of it, ibid. 503.
ARGIVES (the) renowned for their bravery, iv. 298.
Neglected the sciences and cultivated the arts, ibid.
ARGOLIS, journey through, iv. 295.
Was the cradle of the Greeks, ibid.
ARGONAUTS, the first navigators, form the design of seizing the treasures of Æetes, king of Cholcos, i. 16.
Their expedition rendered that distant country known, and was useful to commerce, ii. 8.
ARGOS. Its situation; different forms of government to which it has been subject, iv. 297.
Conspiracy of the inhabitants against the partizans of the Oligarchy, ibid. 298.
Citadel, temple of Minerva, singular statue of Jupiter, ibid. 310.
Consecrated to Juno, i. 7.

Its marshes dried up by the heat of the sun, v. 334.

ARIABIGNES, the brother of Xerxes, killed at the battle of Salamis, i. 214.

ARION, a musician of Methymna, left poems, ii. 57.

Invented and brought to perfection dishyrambics. Some particulars of his life, ibid. 57, 58.

ARISTIDES made a fatal alteration in a law of Solon's, i. 140; ii. 274.

Esteemed the most just and virtuous of the Athenians, i. 165.

One of the Athenian generals at the battle of Marathon; gives up the command to Miltiades, ibid. 166.

Banished by the faction of Themistocles, ibid. 172.

Recalled from banishment, ibid. 212.

Commands the Athenians at the battle of Platæa, ibid. 228.

Conciliates by his mildness and justice the allies, who had taken offence at the harshness of Pausanias, ibid. 245.

The Greeks confide their interests to him, i. 247.

Homage which the Athenians rendered to his virtue, ibid. 254.

His opinion always rigidly just, ibid.

Reflections upon the age of Aristides, ibid. 258.

A citizen of Athens gives his vote against Aristides because he was disgusted at hearing him called the Just, i. 172, vi. 230.

ARISTIPPUS the philosopher, iii. 207.

Idea of his system and conduct, ibid. 208.

ARISTOCRACY. See GOVERNMENT.

ARISTOCRATES, king of Arcadia, betrays the Messenians, iv. 46.

Is put to death by his subjects, ibid. 52.

ARISTODEMUS, a descendant of Hercules, i. 48, iv. 115.

ARISTODEMUS, general of the Messenians, sacrifices his daughter for his country, iv. 35.

Courageously defends Ithome, ibid. 36.

Kills himself in despair, ibid. 37.

ARISTOGITON. See HARMODIUS.

ARISTOMENES is declared general of the Messenians, iv. 39.

Defeats the Lacedæmonians, ibid. 41.
Is wounded and deprived of sense, ibid. 47.
Recovers again, and finds himself on a heap of the dead and dying, in a dark cavern, ibid. 47.
Manner in which he got out of the cavern. He returns to his soldiers, and takes vengeance on the Lacedæmonians and Corinthians, ibid. 48, 49.
Unable any longer to defend Eira, he collects the women and children, with a body of soldiers, and arrives in Arcadia, ibid. 52.
Gives his son to be the leader of his faithful companions, who under his conduct go into Sicily, ibid. 53.
Dies at Rhodes, iv. 53.
ARISTOPHANES, the comic poet, i. 336. vi. 48, 53.
Composes against Cleon a piece filled with virulent satire, ibid. 53.
Treats in allegorical subjects, of the most important interests of the republic, ibid. 54.
Ridicules Socrates on the stage of Athens, v. 425.
Callistratus and Philonides, two excellent actors, performed in his comedies, vi. 54.
Reforms the licentiousness of his pieces towards the end of the Peloponnesian war, ibid. 55.
His judgment on Æschylus, Sophocles, and Euripides, ibid. 28, 29.
Great defects and great beauties in his comedies, ibid. 161.
ARISTOPHON, the orator, of Athens, ii. 268.
Accuses Iphicrates of corruption, v. 80.
ARISTOTLE the philosopher, the disciple of Plato, ii. 115.
His definition of a good book, iii. 28.
Leaves Athens, v, 147.
His repartees, ibid.
Settles at Mytilene, the capital of Lesbos ; undertakes the education of Alexander, the son of Philip, ibid. 219, 307.
Account of his work on the different kinds of government, ibid. 222.

Note, ibid. 483.

His eulogium, his method, extent of his plans, his general and particular history of nature, ibid. 303, & seq.

ARISTRATUS seizes on the supreme power at Sicyon after the death of Euphron, iii. 395.

ARMS, their form and use, ii. 175.

ARMIES of the Athenians, ii. 166.

In latter times were almost entirely composed of mercenaries, ii. 178. See ATHENIANS.

——— of the Lacedæmonians, iv. 218.

Their division, ibid. 490.

ARSAMES, minister of the king of Persia, his great qualities, v. 123; vii. 67.

ARTABAZUS, one of the generals of Xerxes at Platæa, i. 233, 239.

ARTEMISIA, queen of Halicarnassus and some neighbouring islands, follows Xerxes in his expedition, i. 209.

Advice which she gave to that monarch, ibid.

Her conduct at the battle of Salamis, ibid. 215.

Her tomb at Leucata, iii. 355.

ARTEMISIA, wife of Mausolus, king of Caria, v. 102.

Her affection for her husband, ibid.

Invites orators to compose his eulogium, ibid. 104.

Erects a magnificent tomb for him. Description of that tomb, ibid.

ARTS. Remarks on their origin, iii. 395.

In Greece, moral causes had a greater influence on their progress than natural, i. 348.

———of drawing, painting, sculpture. See those words.

ASCRA the native place of Hesiod, iii. 259.

ASIA. Summary of a voyage to the coasts, of, and several of the neighbouring islands, vi. 172.

About two centuries after the Trojan war, the Ionians, Æolians, and Dorians settled on its coasts, ibid. 177.

Those coasts renowned for their riches and beauty, ibid. 178.

ASPASIA accused of irreligion, i. 275.

The mistress of Pericles, she becomes his wife, i. 331.

Her eulogium. The most distinguished Athenians frequented her company, i. 349.

ASSEMBLY of the people at Athens, what was its object, ii. 247, 248.

Manner of voting in it, ibid. 250.

——— (general), at the isthmus of Corinth, of the deputies of all the states that had resolved not to submit to Xerxes, i. 181.

———— of the Amphictyons held in the spring at Delphi, and in autumn at Thermopylæ, iii. 300. See AMPHICTYONS.

Of the Peloponnesian league, i. 284.

Of Bœotia, in which the affairs of the nation were discussed in four different councils, and of which the Thebans directed the proceedings, iii. 274.

Of the Thessalians, the decrees of which were only obligatory on the town and districts that had subscribed them, ibid. 310, 311.

Of the Arcananians, ibid. 356.

Of the Ætolians, celebrated for the pomp displayed in it, the games and festivals celebrated, and the concourse of merchants and spectators. By it were annually appointed the magistrates who were to govern the nation, ibid.

Of the Achæans, which met annually about the middle of the spring. It appointed magistrates to execute the laws made by it; and on any emergency might convoke an extraordinary assembly, ibid. 406.

Of Elis, ibid. 413.

Of the Arcadians, iv. 266.

Of Phocis, ii. 417.

Of some cities of Argolis, ibid. 310.

Of Corinth, in which Philip proposed a general peace for Greece, and a war against the Persians, and in which he was chosen generalissimo of the Greeks, vii. 96, 97.

Of the Æolians, composed of the duputies of eleven cities, vi. 178.

Of the Ionians, consisting of the deputies of twelve cities, vi. 178.

Of the Dorians, composed of a small number of deputies, ibid. 178, 179.

The decrees of these assemblies were not obligatory on all the cities of a district, ibid. 183.

Astronomy, a general idea of the state of in Greece, in the middle of the fourth century before Christ, iii. 176, et seq.

Astydamas, a dramatic author, gains the prize fifteen times, vi. 44.

His son of the same name had for competitors, Asclepiades, Aphareus, and Theodectes, ibid.

Asylum, right of, to what places granted, ii. 357.

Athens. Its foundation, i. 10.

Consecrated to Minerva, ibid. 7.

Summary description of, ii. 93.

More circumstantial description of, ibid. 200.

Citadel of, ibid. 216.

Note on the plan of, ibid. 482.

Divided like Attica into ten tribes, ibid. 243.

Taken by Xerxes and burned, i. 205.

Taken by Lysander, i. 325.

Lysander established there thirty magistrates, who became its tyrants, ibid.

Shakes off the yoke of Lacedæmon; accepts the treaty of Antalcides, ibid. 328.

Was less the birth-place than the residence of genius, ibid. 349.

Athenians, their character, ii. 260.

Their fickleness, v. 160.

Manners and civil life, ii. 314. et seq. iii. 110. et seq.

Religion; sacred ministers; crimes against religion, ii. 339.

Festivals, ibid. 429.

Houses and entertainments, ibid. 443.

Education. Ceremonies by which a young Athenian was enrolled in the number of legitimate children, iii. 12.

Acts which put him in possession of all the rights of a citizen, ibid. 13.

Athenian by adoption, ii. 103.

Commerce of the Athenians, iv. 362.

The port of the Piræus much frequented, and might have been more so, ibid. 362.

The laws laid restraints on commerce, ibid.

The more commerce flourishes, the more laws must be multiplied, ibid. 363.

When the causes relative to commerce were tried, ibid. 364.

The exportation of corn from Attica forbidden, ibid. 365.

Whence the Athenians procured corn, ibid.

Quantity of grain which they imported from different countries, ibid.

Oil the only commodity which the Athenians might export without paying duty, ibid. 366.

What they import and what they export, ibid. 365, 366.

What foreigners may traffic in the public market, ibid. 367.

Law against the monopoly of corn, ibid. 367.

Finances and taxes of the Athenians, ibid. 375.

Duties of import and export, ibid. 375, 376.

Note on the same subject, ibid. 501.

The farm of the duties put up by auction, iv. 376.

Revenues derived from the tributary states, ibid. 377.

Free gifts, ibid. 379.

Contributions of the allied states, ibid. 378, Note, 501.

Forced contributions, ibid. 379.

Contributions for the maintainance of the navy, ibid. 380.

Demosthenes rendered the levying of this tax more easy and equitable, ibid. 381.

Law of exchanges relative to this tax, ibid. 382.

Zeal and emulation of the commanders of the galleys, ibid. 383.

Other contributions and expenditures of the rich, either voluntary or forced, ibid.

Officers appointed to superintend the administration of the finances, ibid. 384.

Treasuries and receivers of the public money, ibid.

Riches of the Athenians; their silver mines a great resource to them, ibid. 366.

Manner in which they make advantage of their money in trade, ibid. 368.

Athenian bankers; their occupation, ibid. 369.

Gold very scarce in Greece before the time of Philip of Macedon, ibid. 373.

Whence obtained, and for what use employed, ibid.

How rendered more common, ibid.

Money of the Athenians, 372.

Drachma, didrachm, tetradrachm, obolus, ibid. 372, vii Tab. xiv.

Generals, ten chosen annually, ii. 169.

Military service; at what age, and to what age, the Athenians were bound to serve, ii. 164.

Who were exempted from serving, ibid. 165.

Where the names of those who were to make the campaign were inscribed, ibid. 166.

Soldiers. Ceremony of enrolling a young man among the soldiery, iii. 56.

Oplitæ, or heavy-armed, their arms, ii. 167.

Changes introduced by Iphicrates in their arms, ibid. 168.

Light-armed soldiers, their destination, ibid. 167.

History of the Athenians, if concluded at the battle of Chæronea, contains scarcely more than three hundred years, i. 86.

May be divided into three intervals of time—the age of Solon, or of the laws; the age of Themistocles and Aristides, or that of glory; and the age of Pericles, or that of luxury and the arts, ibid.

The Athenians assist in reducing Sardes, i. 158.

Make many conquests, ibid. 251.

Attack Corinth, Epidaurus, ibid. 255.

Defeated at Tanagra, recal Cimon from banishment, ibid. 256, 257.

Reject a project of Themistocles, because it is unjust; and some years after, follow the unjust counsel of the Samians because it was useful, ibid. 264.

Succour Corcyra, ibid. 275.

Besiege Potidæa, ibid. 276.

Lay waste the coasts of Peloponnesus, ibid. 295.

Oppressed by the thirty magistrates appointed by Lysander, who become their tyrants, ibid. 326.

Their disputes with Philip king of Macedon. After many negociations they make a treaty with that prince. Their fears increase: they enter into an alliance with the Thebans, and are defeated at Chæronea in Bœotia, v. 84. vii. 70. See Athens and Greece.

Athenian Women; their education. See Education.

Their dress and ornaments, ii. 322, 445.

The law permits them to go out by day only on certain occasions, ibid. 324.

Their occupations, furniture of their apartments, toilette, &c. ibid. 445.

Athletæ, schools for them in Greece maintained at the public expense, i. 347.

Oath which they took before they combated, iii. 437.

Oath of their instructors, ibid. 438.

Conditions on which they were admitted to combat, ibid. 439.

Rules which they were required to observe in their contests, ibid. 441.

Those convicted of improper artifices were punished, ibid. 467.

Fatal consequence of the voracity of many of them, ii. 148.

Athos (Mount), cut through by Xerxes, i. 179.

ATOSSA, the queen of Darius prevails on that monarch to invade Greece, i. 154.

ATTALUS, an athleta, anecdote of, v. 209.

ATTICA, first inhabitants of. See CECROPS.

Despised by the savage nations of Greece, i. 4.

Unite at Athens, ibid. 10.

Progress of their civilization and improvement in knowledge, ibid. 12.

Divided into three classes, ii. 87.

Great number of slaves in Attica, ii. 98.

Sketch of the country, ibid.

More circumstantial description of Attica, v. 1, et seq.

Its fields separated by hedges or walls, ibid. 1.

Small columns pointed out those which were engaged for the repayment of money, ibid. 2.

The possessor of a field might not sink a well, nor build a wall or house, but at a certain distance from the field of his neighbour; nor might he turn on it the water by which he was incommoded, ibid. 2.

Agriculture of Attica; the Egyptians taught the principles of agriculture to the Athenians, and the Athenians to the other inhabitants of Greece, ibid. 15.

Means proposed by Xenophon for its encouragement, ibid. 29.

Philosophers who have written on that subject, ibid. 16.

Precepts on agriculture, ibid. 18.

Tillage performed in Attica with oxen, ibid, 14.

Culture of trees, ibid. 23.

Grafting, ibid. 24.

Fig-trees, pomegranates, ibid. 24.

Fruits of Attica remarkable for their sweetness, ibid. 25.

Difference of the sexes in plants and trees, ibid. 25.

Precepts concerning the plants of the kitchen garden, ibid. 22.

Precepts for the culture for the vine, ibid. 18.

Pruning of the vine, ibid. 19.

How to renew the youth of an old vine-stock, to procure grapes without stones, to obtain black and white berries on the same vine, and in the same cluster, ibid. 21.

Vintages of Attica; different methods of preserving the wine, v. 4.

Songs and dances of the wine-press, ibid. 5.

Harvest of Attica, how gathered, ibid. 2.

Songs of the reapers; manner of threshing the grain, ibid. 3.

The labours of the country accompanied in Attica by festivals and sacrifices, ibid. 5.

Produce of an Athenian farm, ibid. 477.

ATHEISM, several ancient authors have been accused of it, vii. 14.

Falsely for the most part. See Note on the same subject, ibid. 99.

AVERNUS. See AORNUS.

AULIS, a town near which the fleet of Agamemnon was long detained, i. 51; ii. 77.

AUTOCLES, deputy from Athens to the assembly at Lacedæmon, ii. 23.

AUTOLYCUS, a senator of the Areopagus, ii. 296.

B.

BABYLON taken by Darius after nineteen months siege, i. 146.

BACCHUS (festivals of) in the isle of Andros, vi. 330.

Especially honoured at Naxos, ibid. 354.

At Brauron. See BRAURON.

At what time the Athenians celebrated the greater Dionysia in honour of that god, ii. 163, 479.

BACCHYLIDES, a celebrated lyric poet, vi. 342.

For some time shares with Pindar the favour of king Hiero, ibid.

BANKERS, Athenian, their occupation, iv. 369.

BATHS, public and private, ii. 319.
BEANS, Pythagoras did not forbid them to be eaten by his disciples, vi. 277.
BEES of Mount Hymettus, their honey excellent, i. 12. i. 15. ii. 131.
The queen bee, v. 478.
BEAUTY, universal and particular, from what it results, vi. 199.
Sentiments of Plato on this subject, ibid.
Opinion of Aristotle, ibid. 201.
In Elis prizes were bestowed on beauty, ibid. iii. 414.
Expression of Aristotle concerning beauty, v. 148.
BEINGS. Minerals, vegetables, and animals form links in the chain of beings, v. 352.
Qualities which give man the highest place in this chain, ibid. 353, 354.
BELMINA, a place of strength, the source of the disputes between the Spartans and Arcadians, iv. 261.
BIAS of Priene, one of the sages of Greece, i. 95, 96.
Advice given by him to the people of Ionia, vi. 184.
BIRDS are very sensible of the rigours of the seasons, v. 349.
Their departure and return take place towards the equinoxes, ibid. 350.
BIRTH of a child (the day of the) among the barbarians considered as a day of mourning for the family, iii. 3.
BIRTH (distinguished) in what light viewed at Athens, ii. 105.
BOEOTARCHS, chiefs of the Bœotians, iii. 274.
BOEOTIA (journey through) iii. 249.
Fertile in corn, ibid. 275.
The winter there very cold, iii. 289.
Proverbs concerning several of its cities, ibid. 292.
Great men it has produced, ibid. 278.
BOEOTIANS (the) are brave, iii. 275.
Remarkable laws of, ibid. 277.
Appear heavy and stupid, ibid. 278.
Their taste for music, and the pleasures of the table; their character, ibid. 288, 289.

Their sacred battalion, ibid. 291.
Testimony rendered by Philip of Macedon to the bravery of that battalion, ibid. 292.
Commanded more anciently by Pelopidas, ii. 27.
Books, among the ancients, were rare, and cost a great price, which occasioned knowledge to be propagated but slowly, ii. 630.
The stock of the Athenian booksellers generally consisted of books of mere amusement, of which they sent some to the Greek colonies, ibid. 130.
Booty, the right of dividing it always considered as one of the privileges of the general, ii. 182.
A part of Athens set apart for the maintenance of religious worship, ibid. 229.
Bosphorus (Cimmerian), ii. 4.
——— (of Thrace), ii. 9, 36.
Boxing, manner of that contest, iv. 459.
Brasidas an experinced Lacedæmonian general, i. 302, v. 374.
Thucydides whom he had defeated, praises him in history, v. 376.
Braudon, a town of Attica, in which was celebrated the festival of Diana, v. 30, and that of Bacchus, ibid. 31.
Bridge of Boats constructed by order of Darius over the Bosphorus of Thrace, ii. 37.
Another constructed by order of the same prince over the Ister or Danube, to secure the retreat of his army, i. 205.
Another constructed by order of Xerxes, over the Hellespont, ibid. 231, 468.
Bucklers of the Athenians were of wood, and ornamented with emblems and inscriptions. ii. 168.
Dishonour annexed to its loss, and why, ii. 173.
A Spartan punished for having fought without one, iv. 173.
Byzantines (the) succour Perinthus; are besieged by Philip, and delivered by Phocion, who commanded the Athenians; they decree in gratitude a statue to the people of Athens, vii. 71, 77, 78.

BYZANTIUM, description of that city, ii. 38.
The people there are in possession of the supreme authority. Remark of Anacharsis to Solon, ibid. 39.
Fertility of its territory; its situation advantageous, ibid. 39, 40.

C.

CADMUS arrives in Bœotia with a colony of Phœnicians, i. 3.
Introduces there the art of writing, ibid. 12.
Driven from the throne he had erected, ibid. 30.
CADMUS of Miletus one of the first who wrote history in prose, i. 343; v. 367.
CALLIMACHUS the polemarch, advises the battle of Marathon, i. 220.
Commands the right wing of the Greeks in that battle, ibid. 220.
CALLIMACHUS, a celebrated sculptor, ii. 219.
CALLIPIDES, an actor that used extravagant gesture, surnamed the Ape, vi. 79.
Note on that actor, ibid. 435.
CALIPPUS the Athenian becomes the friend of Dion; follows him into Sicily, v. 73.
Conspires against him, ibid. 74.
And, in violation of the most tremendous oaths, causes him to be assassinated, ibid. 76.
Perishes miserably, v. 77.
CALLISTRATUS an Athenian orator, ambassador at the conference at Lacedæmon, ii. 23.
CAMBYSES, son of Cyrus, conquers several nations of Africa, i. 144.
CAPANEUS, one of the chiefs in the war of Thebes, i. 34.
CAPHYÆ, a city of Arcadia, for what remarkable, iv. 286.
CHARACTERS OR PORTRAITS OF MANNERS, this kind of writing known to the Greeks. Magnanimity described by Aristole, vii. 66.

CARTHAGE, the government of that city inclined towards the oligarchy, v. 237.
Form of government at, ibid. 249.
CARYSTUS, a city of Eubœa, possessed extensive pastures, quarries of marble, and a kind of stone from which was made an incombustible cloth, ii. 72.
CASTALIA, fountain of, in Phocis, ii. 377, 392, 412.
CASTOR AND POLLUX, ancient heroes of Greece, celebrated for their fraternal union, i. 16.
Rescue Helen their sister from the hands of their ravishers, ibid. 28.
CAUNUS, a city of Caria: the country is fertile, but fevers are frequent there, vi. 203.
Pleasantries of Stratonicus ill-received at Caunus and at Corinth, ibid. 204.
CAUSES (FIRST), discourse on, iii. 146.
CAVALRY the principal strength of the Persian armies, i. 151.
——— (Athenian) not so good as that of Thebes, and why, ii. 190.
——— (of Thessaly), the most ancient and best in Greece, iii. 312.
CAVES, the first dwellings of the inhabitants of Greece, i. 1. See LABYRINTH.
Cave of Cnossus. See CRETE.
Cave Corycius described, ii. 413.
Cave of Delphi. See DELPHI.
Cave of Tænarus. See TÆNARUS.
CECROPS, a native of Sais in Egypt, comes to Attica; collects and civilizes the Athenians; gives them laws; lays the foundation of Athens and eleven other towns; institutes the Areopagus; his tomb; honours paid to his memory; his successors, i. 3—11.
CELIBACY, those who lived in it at Sparta not respected in their old age like the other citizens; obliged to undergo certain humiliations, iv. 179.
CENCHREÆ the port of Corinth, iii. 370.

CENSUS or estimate of the property of each citizen, that required in the oligarchy so high, that the general assembly is composed only of the rich, which is a defect; in certain democracies the census entirely disregarded, which is a still greater defect, v. 264.

CEOS, a very fertile and populous island, in which were worshipped Aristæus, Minerva, Apollo, and Bacchus, vi. 331.

At Ioulis, the principal city of that island, the law permitted suicide to persons who have arrived at the age of sixty years, ibid. 333.

Its inhabitants were brave, ibid.

The city was magnificent, and produced many celebrated men, ibid. 334.

CEPHISUS, a river near Athens, ii. 95, 233.

Another river of the same name in Phocis, ibid. 416.

Another in the territory of Eleusis, v. 462.

CERAMICUS, a quarter of Athens, ii. 107, 206.

The Ceramicus without the walls, set apart for burials, ibid. 240.

CEREMONIES, splendour of the religious ceremonies of Athens, ii. 343.

———, tremendous, which precede the trials of the Areopagus, ibid. 293.

——— of the Bœotians in the festival of laurel-boughs, iii. 276.

——— of the crowning of the conquerors at the Olympic games, iii. 463.

——— of expiation when any one had killed another, i. 54.

——— of the funerals of those who had lost their lives fighting for their country, ii. 240.

CERES. See ELEUSIS.

CHABRIAS, an Athenian general, ii. 125.

Idea of his military talents, ibid. 425.

Loses his life in the harbour of Chios, ibid. 427.

CHÆRONEA, a town celebrated for the battle gained there by Philip, vii. 88.

And for the worship rendered to the sceptre of Vulcan, iii. 271.

CHALCIS, a city of Eubœa, ii. 75.

Its situation, ibid. 76.

CHALDÆANS (the) the Greeks owed to them in part their knowledge concerning the course of the heavenly bodies, iii. 188.

CHAMBER OF ACCOUNTS at Athens, its functions, ii. 280.

CHARES, an Athenian general, vain and destitute of abilities, ii. 426.

Corrupt, covetous ; only maintained his influence with the people by the feasts and shows which he gave them, v. 158.

Causes his colleagues Timotheus and Chabrias to be condemned in a fine, ibid. 81

Enters into the pay of Artabazus, ibid. 81.

The Athenians, on the complaint of Artaxerxes, recal him, and make peace, ibid. 78, 79.

Sent without success to the succour of the Olynthians, ibid. 130.

Is employed against Philip, and defeated at Chæronea, vii. 71, 76.

CHARIOTS forbidden to be used in the states of Philip of Macedon, and why, v. 199.

CHARONDAS, the legistator of different states of Sicily, v. 279.

Excellent maxims placed at the head of his code, ibid. 281.

CHERSONESUS TAURICA, its fertility ; its commerce, ii. 5.

CHERSONESUS OF THRACE, the possession of it secured to the Athenians the navigation of the Hellespont, v. 170.

CHILO of Lacedæmon, one of the sages of Greece, i. 96.

Expired with joy while embracing his son, who had been declared victor at the Olympic games, iii. 465.

CHIOS, view of that island, vi. 173.

The inhabitants of it pretended it was the birth-place of Homer, ibid. 174.

Their power and riches become fatal to them, ibid. 175.

CHIRON (the Centaur) a celebrated physician of Thessaly, iii. 328, 329.

Took up his residence in a cave in Mount Pelion, where his descendants, the possessors of his secrets, distributed remedies, to the sick gratuitously, ibid. iv. 318.

CHORAGUS, the chief or conductor of the scenic entertainments at Athens; functions of, ii. 430

CHORUS. See THEATRE.

CHRONOLOGY, uncertainty of the ancient Greeks, v. 390. See OLYMPIADS.

CIMON, son of Miltiades, his great qualities, i. 250.

His exploits, ibid.

His policy with regard to the allies, ibid. 251.

Goes to the assistance of Inarus, ibid. 254.

Is recalled from banishment by the Athenians, after their defeat at Tanagra, ibid. 257.

Causes a truce for five years to be concluded between Lacedæmon and Athens, ibid.

Compels Artaxerxes to sue for peace, ibid. 258.

Dies in Cyprus, ibid.

Comparison of him and Pericles, i. 357.

CITADEL of Athens, description of the, ii. 216.

CITIZEN; to have a right to that title it was sufficient at Athens to be born of a father and mother who were both citizens, ii. 103.

Several sovereigns have solicited the title of Citizen of Athens; difficulty of obtaining it, ibid. 104.

In other republics he only was a citizen who was descended from a line of progenitors who had themselves been such, v. 258.

At what age the rights of citizenship were enjoyed at Athens, iii. 57.

According to Aristotle, this privilege ought only to be granted to him who, free from every other care, dedicates himself entirely to the service of his country: whence it would follow, that the name of Citizen is but imperfectly applicable to children and decrepit old men,

and by no means to those who exercise the mechanic arts, v. 258.

What kind of equality ought to obtain between citizens. None admitted in the oligarchy. That which is affected in the democracy, destructive of all subordination, ibid. 260.

Legislators have wished to establish equality of fortunes without success, v. 261, 262.

The liberty of the citizen does not consist in doing what he pleases, but in not being obliged to do any thing but what the laws ordain, ibid. 261.

CLAZOMENÆ (the island of) derives a great profit from its oils, vi. 187.

The native place of Anaxagoras, ibid. 193.

CLAZOMENIANS, in what manner they re-established their finances, vi. 187.

CLEOBIS AND BITON. See CYDIPPE.

CLEOBULUS of Lindus, one of the sages of Greece, i. 96.

CLEOMBROTUS (king of Sparta), vanquished and slain at Leuctra, ii. 27.

In what manner the news of that defeat was received at Sparta, ibid. 28.

CLEON succeeds Pericles, who died of the plague at Athens, i. 301.

Trait of his frivolity, ii. 261.

Is killed in Thrace, ibid. 303.

CLEON of Thebes, a celebrated singer, iii. 272.

CLEOPHANTUS of Corinth the first painter who coloured the features of the countenance, iii. 391.

CLISTHENES, king of Sicyon, adored for his virtues. and formidable from his courage, iii. 390.

Conqueror at the Olympic games, ibid. 391.

Proposes to give his daughter Agarista in marriage, ibid. 391.

CLISTHENES of Athens obliges Hippias to abdicate the tyranny, i. 132.

Restores the constitution established by Solon, ibid. 133.
Divides the four tribes which subsisted before his time into ten, ibid. 139.
CNIDUS in Doris the birth-place of Ctesias and Eudoxus, vi. 194.
Celebrated for the temple and statue of Venus, and the sacred grove near the temple, ibid.
COCK-FIGHTS. See TANAGRA.
COCYTUS, a river of Epirus, iii. 343.
CODRUS, the last king of Athens, i. 11.
Devotes himself to death for the good of his country, i. 48, 69.
COLONIES (Greek) settled even in the most distant seas. What the motives of these emigrations. The connexion of the colonies with their mother-cities, ii. 41, 43; iii. 388. vii. Tab. iv.
Establishment of the Greeks on the coasts of Asia Minor, in the districts known by the names of Æolio, Ionia, and Doris, i. 92; vi. 175.
Their manners; their government, vi. 176, 178.
Colonies of Athens, i. 255.
COLONOS, a hill near Athens, ii. 233.
COLUMNS, on which were engraven treaties of alliance, iii. 432.
Others which in Attica distinguished the lands of different individuals, v. 1.
Others round the temple of Æsculapius, at Epidaurus, on which were inscribed the names of the sick, their maladies, and the means by which they were cured, iv. 321.
COLOPHON, the native place of Xenophanes, vi. 193.
COMBATS (single) frequently took place between the Greeks and Trojans, but flight was not disgraceful when the combatants were of unequal strength, i. 45.
——— (gymnastic) of the Athenians, ii. 430.
——— at the Olympic games, order observed in, iii. 436.
Note on this subject, ibid. 490.
COMEDY (history of) vi. 46.

Its birth, vi. 46.
Authors distinguished in this kind of composition, ibid. 47.
Censure of the ancient comedies, especially those of Aristophanes, ibid. 153.
Eulogium of that poet, ibid. 154.
Socrates would not be present at the representation of comedies; and the law forbad any Areopagite to compose one, ibid. 156.
But that philosopher saw with pleasure the pieces of Euripides, and esteemed Sophocles, vi. 156.
Aristophanes was acquainted with the kind of pleasantry which must please in every age, ibid. 162.
Sketch of several scenes in the comedy of the Birds of Aristophanes, ibid. 163.
A taste for comedy can only take birth, and be brought to perfection, in rich and enlightened states, ibid. 170.
COMETS, opinions concerning; the ancients unacquainted with their course, iii. 198, 199.
COMMERCE. See ATHENIANS, CORINTH, RHODIANS.
COMPETITIONS, scenic, ii. 430.
In the fine arts, i. 344.
CONFEDERATIONS of the states of Greece in the earliest ages. The cities of each province were united by a common league. See ASSEMBLY.
CONTRIBUTIONS levied by the Athenians on the allied cities and islands, iv. 377.
——————, voluntary, which they made in the urgent necessities of the state, ibid.
COOKERY, Greek authors who have written on it, ii. 461.
COPAIS (Lake), description of, size of, iii. 293.
Channels to drain off its waters, ibid.
COPPER, the use of that metal first discovered in the Isle of Eubæa, ii. 70.
CORAX of Syracuse one of the first who wrote a treatise on rhetoric, iv. 411.

CORINNA of Tanagra took lessons in poetry under Myrtis with Pindar, iii. 481.

Gained the prize against Pindar five times, ibid. 288.

CORINTH, situation of, iii. 369.

Size of, ibid.

Forum, temple, statues, tomb, of the two sons of Medea, ibid. 370.

Citadel of, ibid. 371.

Was the mart of Asia and Europe, ibid. 374.

Full of warehouses and manufactories, ibid. 376.

The women there distinguished for their beauty, ibid. 378.

Courtesans there occasioned the ruin of strangers, ibid. 379.

The courtesans not admitted to the festivals of Venus solemnized by the modest women, ibid. 379.

Changes that took place in its government, ibid. 380.

Syracuse, Potidæa, and Corcyra, colonies from Corinth, i. 275, 276. iii. 388.

CORINTHIANS. After the abolition of royalty the Corinthians formed a government which approached more to the oligarchy than the democracy, since affairs of importance were not submitted to the decision of the multitude, iii. 387.

Phidon, one of their legislators, suffered the inequality of possessions to remain, but endeavoured to limit the number of families and citizens, ibid. 387.

Prevail on the Lacedæmonians to declare against the Athenians, i. 266, 284.

CORN. The Athenians fetched corn from Egypt, from Sicily, from the Chersonesus Taurica, now the Crimea, whence they obtained large quantities, ii. 5; iv. 365.

Bœotia produces much corn, iii. 275.

As does also Thessaly, ibid. 312, 313.

The corn of Attica less nourishing than that of Bœotia, v. 14.

Corn ripens sooner in the Isle of Salamis than in Attica, ibid. 15.

The Athenians forbidden to export it, iv. 365.
Individuals not allowed to buy above a certain quantity, ibid. 367, 368.
Ordinary price of corn, ibid. 367.
Manner of cultivating and preserving it, v. 17.
CORONE, a city of Peloponnesus, built by order of Epaminondas, iv. 26.
CORONEA, a town of Bœotia, near which Agesilaus defeated the Thebans, ii. 13.
CORYCIUS. See CAVES.
Cos, the birth-place of Hippocrates, vi. 237.
Account of that island, ibid.
Of the temple of Æsculapius there, ibid.
COTLYUS, a mountain celebrated for a temple of Apollo, iv. 276.
COTYS king of Thrace; his character; his revenues, iii. 337.
His folly, cruelty, and death, ibid. 338.
COUNCIL. (General). See ASSEMBLY.
COUNTRIES known to the Greeks about the middle of the fourth century before Christ, iii. 203.
COURAGE, true, in what it consists, iii. 45.
COURTESANS at Athens protected by the laws, ii. 327.
Occasioned the ruin of youth, ibid. 328.
——— of Corinth. See CORINTH.
CRANAUS, king of Athens, successor of Cecrops, i. 11.
Dethroned by Amphictyon, ibid. 13.
CRATES, a writer of comedies, vi. 47.
CRATINUS, a writer of comedies, ibid.
CREOPHYDUS, of Samos, received Homer in his poverty, and collected and preserved his works, vi. 258.
CRESPHONTES, one of the Heraclidæ, obtains the sovereignty of Messenia, i. 48; iv. 73, 115.
CRETE (the island of) at present Candia, vi. 214.
Its excellent situation, the nature of its soil, its productions, its harbours, its cities, in the time of Homer, ibid. 222, 223.

Its fabulous traditions, ibid, 215.
Its ancient conquests, vi. 223.
Tomb or cave of Jupiter in, ibid. 217.
Mount Ida, ibid. 219. See LABYRINTH.
CRETANS (the) were excellent archers and slingers, vi. 222.
Rhadamanthus and Minos gave them celebrated laws, by which Lycurgus profited in compiling those of Sparta, ibid. 224.
Why they have sooner degenerated from their institutions than the Spartans, ibid. 224.
Law of syncretism, what, ibid. 227.
Cretans who have distinguished themselves in poetry and the arts, ibid. 227.
CRIMES. Difficulty of proportioning punishments to crimes; what the jurisprudence of Athens enacted on this head, ii. 307.
Caution used at Lacedæmon in trials for crimes that were punished with death, iv. 152.
CROESUS. Presents made by him to the temple of Delphi, ii. 384; and to the temple of Apollo at Thebes, iii. 272.
CRYPTIA, or ambuscade, a military exercise among the Spartans, iv. 176.
Note on that subject, ibid. 483.
CTESIAS of Cnidus wrote the history of the Assyrians and Persians, v. 377.
CUPS AND BALLS, players with, at Athens, ii. 475.
CURIA. Each tribe among the Athenians was divided into three curiæ, and each curia into thirty classes, iii. 11.
Every Athenian was enregistered in one of the curiæ, either immediately after birth, or at the age of three or four years, but rarely after his seventh year, ibid.
CYCLADES (isles) why so called, vi. 324.
After having been subjected by different powers, formed republics, ibid. 325.
Were at length conquered by the Athenians, ibid. 326.

CYCLE (Epic) a collection of the ancient traditions of Greece, from which the dramatic authors took the subjects of their pieces, vi. 124; vii. 39.

CYCLE (of Meton). See METON.

CYDIPPE, priestess of Juno, what happened to her two sons Biton and Cleobis, iv. 306.

CYLLENE, the highest mountain in Arcadia, iv. 282.

The port of the city of Elis, iii. 419.

CYLON endeavours to seize on the supreme authority at Athens; his adherents put to death, i. 90.

CYME in Æolia, its inhabitants virtuous; but had the character of being almost stupid, vi. 185.

CYNOSARES. See GYMNASIUM.

CYPARISSIA, port, iv. 24.

CYPSELUS becomes king of Corinth, iii. 380.

Was at first cruel, but afterwards very mild and humane, ibid. 381.

The inhabitants of Elis preserved his coffer, ibid. 426.

CYRUS raises the power of the Persians, i. 144.

His virtuous and generous conduct towards Panthea, iv. 12.

CYTHERA, an island at the extremity of Laconia, iv. 66.

Sketch of that island and its inhabitants, ibid. 67.

CYTHNOS, one of the Cyclades, famous for its pasturage, vi. 343.

D.

DÆDALUS of Sicyon, a famous sculpture, seems to have been the first who detached the arms, hands, legs, and feet of statues, iii. 398.

Note on him, ibid. 488.

The labyrinth of Crete attributed to him, vi. 443.

DAMINDAS, the Spartan, his answer to the emissaries of Philip, iv. 209.

DAMON and PHINTIAS, examples of the most perfect friendship, their history, vi. 416.

DANAUS, king of Argos, his arrival in Greece, i. 3.

His descendants, ibid. 47.

DANCE, properly so called, not only employed in religious ceremonies, but usual at entertainments. The Athenians considered those as unpolished who, on occasion, refused to take part in this exercise, ii. 473, 474.

The Thessalians so highly esteemed dancing, that they applied the terms of that art to the functions of magistrates and generals, iii. 316.

The name of dancing was also given to the performance of actors and of the choruses, vi. 76.

DAPHNE, daughter of the Ladon, her adventure, iv. 278.

DARIUS, son of Hystaspes, becomes king of Persia, i. 145.

Divides his empire into twenty satrapies, ibid. 147.

Enacts wise laws, ibid.

By the advice of Democedes, makes war on the Greeks, ibid. 154.

Marches against the Scythians, ibid.

Conquers the nations near the Indus, ibid. 156.

Defeated at the battle of Marathon, i. 167, 168.

His death, i. 173.

DATIS received orders from Darius to destroy Athens and Eretria, i. 161, 162.

DEAD (the) ceremonies performed for, ii. 150.

General festival for, ibid. 153.

Sepulture considered as a sacred rite, ibid. 153, 154.

Expences of funerals, ibid. 155.

Punishment of those who did not render the last honours to their parents, ibid. See FUNERALS.

The dead of the Greeks and Trojans burned in the interval between the armies; their memory was honoured by lamentations and funeral games, i. 42.

DECENCY and propriety of behaviour. The Athenian youth anciently made to observe it rigorously, iii. 50.

DECLAMATION. What parts of a tragedy were declaimed, vi. 426. See THEATRE.

DECREES of the senate and people of Athens, ii. 252.
Note on that subject, ibid. 502.
DEGRADATION at Athens. See PUNISHMENTS.
DELOS and the Cyclades, vi. 308.
View of the city of Delos, ibid. 316.
Extent, circuit, and situation of that city, ibid. 318.
Different forms of government to which it has been subject, ibid. 318.
The tombs of its ancient inhabitants removed to the island of Rhenea, ibid. 318.
Peace there perpetually reigns, ibid. 319.
Temple of Apollo, antiquity of, description of, ibid. 311.
Altar, which is considered as one of the wonders of the world, ibid. 312.
Another altar on which Pathagoras offered sacrifices, ibid. 314.
Statue of Apollo twenty-four feet high ; palm tree of bronze, ibid. 315.
Different possessions appertaining to the temple, ibid. 367.
The festivals of Delos were celebrated annually in the spring, but with greater magnificence every fourth year, ibid. 310.
Attracted a great number of strangers, ibid. 317.
Solemn deputations called Theoriæ were sent to them from the islands and different countries of Greece, ibid. 360.
These deputations came to Delos in small fleets, ibid.
The prows of their vessels ornamented with symbols appropriate to each nation, ibid. 374.
Theoriæ of the isles of Rhenea, Micone, Ceos, Andros, and some other places, ibid. 363.
That of Athens ; its magnificence, ibid. 364.
That conducted by Nicias, the general of the Athenians, ibid.
That of the Tenians, which, besides its own offerings, brought those of the Hyperboreans, ibid. 373. See HYPERBOREANS.

Expence of the Theora of the Athenians, ibid. 367, 445.

Dances of the Delian youth and maidens, ibid. 361, 362.

Dance of the Athenians and Delians to figure the windings of the labyrinth of Crete, ibid. 366.

Dance of sailors; strange ceremony by which it was preceded; they danced with their hands tied behind them, 370.

These sailors were foreign merchants; their traffic, 371.

Prizes bestowed on the victors, ibid. 367.

The most distinguished poets have composed hymns for these festivals, ibid. 363.

After the ceremonies of the temple, the senate of Delos gave an entertainment on the banks of the Inopus; a custom first founded by Nicias, ibid. 368.

Note on an inscription relative to these festivals, ibid. 448.

Commerce carried on at this island; the copper produced by its mines was employed to make elegant vases, ibid. 371.

Its inhabitants first invented the art of fattening fowls, ibid. 372.

Delphi. Description of that city, ii. 376.

Temples of ibid. 377.

Cave of the temple of Apollo, ibid. 391, 392.

Note on the vapour which issued from that cave, ibid. 507.

The Greeks sent presents to the temple after the battle of Salamis, i. 293.

Demades the orator, his first condition of life, v. 149.

His good and bad qualities, ibid. 149.

Note on an expression of that orator, v. 482.

What he said to Philip after the battle of Chæronea, vii. 91.

Demaratus, king of Lacedæmon. What he said to Xerxes relative to his projects, i. 234.

Democedes engages Darius to invade Greece, i. 153, 154.

Flies into Italy, ibid. 154.

Democracy. See Government.

Democritus, of Abdera, gave up his possessions to his brother, and passed the remainder of his days in retirement, iii. 141, 142.

His system of philosophy, iii. 172.
His opinion on comets, ibid. 199.
—On the milky way, ibid. 200.
His writings, his discoveries, his eulogium, v. 308.
DEMOSTHENES (the Athenian general) i. 318, 319, 321.
DEMOSTHENES, (the orator) a disciple of Plato, li. 116.
Condition of his father, ibid.
Gains a law-suit against his guardians, ibid.
Note on the property bequeathed him by his father, ibid. 504.
Frequents the school of Isæus, and why; goes to the academy, ibid. 117.
Transcribes the history of Thucydides eight times, to form his style, iii. 129.
On the rumour of the immense preparations of the king of Persia, he engages the Athenians to put themselves in a posture of defence, v. 89.
Shews that the safety of Athens depended on maintaining a proper balance beeween the power of Lacedæmon and Thebes, ibid. 92.
Paints in the strongest colours the indolence of the Athenians and the activity of Philip, ibid. 99.
Always displayed an ardent zeal for the good of his country, ibid. 151.
Did not at first succeed in his attempts to speak in public, but corrected his defects by application and labour, ibid. 151, 152.
Faults objected to him, ibid. 152.
Receives a blow from Midias, and procures him to be condemned to pay a fine, ibid. 153.
Accuses one of his cousins of having wounded him; bon mot on the occasion, ibid. 153.
His vanity, v. 154.
Is disconcerted before Philip, 165, 184.
His conduct with respect to the ambassadors of Philip.
Accuses the Athenian ambassadors of being sold to that prince, ibid. 170, 180.

Bon mot of Parmenio to those ambassadors, ibid. 181.
Demosthenes engages the senate to send succours to the Phocians, ibid. 182, 183.
Excites all Greece against Philip, vii. 74.
Effects an alliance between the Athenians and the Thebans, ibid. 85.
His bold and sublime genius, v. 184.
DESERTION punished with death among the Athenians, ii. 177, 178.
DIAGORAS of Melas gave excellent laws to the Mantineans, vi. 357.
Became an atheist in consequence of an act of injustice which he suffered, ibid.
Was pursued from city to city, and perished by shipwreck, vi. 358, 359.
DIAGORAS of Rhodes expired in the arms of his two sons, who had been declared victors at the Olympic games, iii. 465.
DIALECTS of the Greek language, i. 351; vi. 176.
On the dialects made use of by Homer, i. 351.
DIALS of the ancients, iii. 195, 480.
DIANA, festivals of at Delos. See DELOS.
At Brauron. See BRAURON.
Her temple and statue at Ephesus. See EPHESUS.
DIANA (the strangled) iv. 285.
DICE, game of, ii. 315.
DIOCLES, an ancient legislator of the Syracusans; his respect for the laws which he had established, v. 294.
DIOGENES, his pretended demonstration that Plato's definition of man was false, ii. 119.
Becomes a disciple of Antisthenes, ibid. 121.
System of both those philosophers respecting happiness, ibid. 122.
His manner of life, his character, ibid. 122, 123.
Sold as a slave, ibid. 97.
His answers to several questions, iii. 117.
His bon mots, ii. 331. v. 135.
Bon mot of Plato relative to him, ii. 125; iii. 119.

DION. His quarrels with Dionysius the younger, his brother-in-law, iii. 222.
His conversations with Plato, ibid. 225.
Speaks with freedom to Dionysius the elder, ibid.
Gives good advice to Dionysius the younger, ibid. 226.
Slandered to that prince, ibid. 230.
Banished by Dionysius, ibid. 232.
Character and qualities of Dion, ibid. 238.
Exasperated at the injuries he had received from Dion, he proposes to return to Sicily, ibid. 247.
The Syracusians anxiously expected his arrival, ibid.
Departs from Athens for Zacynthus, where he finds three thousand men ready to embark. His exploits in Sicily, v. 52.
Proposes to reform the government, ibid. 72.
His eulogium, ibid. 71.
Calippus, his friend, conspires against him, causes him to be assassinated, and soon after perishes miserably himself, ibid. 73, et seq.
Note on the precise time of the expedition of Dion, v. 480.

DIONYSIA, or festivals of Bacchus, ii. 433, 438.

DIONISIUS the elder, king of Syracuse, converses with Plato, is offended at his answers, and endeavours to procure his death, ii. 111, 112; iii. 224.
Sends a solemn deputation to the Olympic games to recite his verses, iii. 451.
His works. He meanly solicits applause, but cannot prevail on Philoxenus to approve of his verses, vi. 44.
An old woman of Syracuse prayed to the gods that she might not survive that tyrant, and why, v. 205.
His insatiable avidity, ibid. 230.

DIONYSIODRUS, (the historian) v. 378.

DIONYSIUS the younger, king of Syracuse, invites Plato to his court, iii. 227.

The manner in which he received him; his treatment of him afterwards, ibid. 229, 233.
His conduct towards Dion, ibid. 229.
Towards Aristippus, ibid. 224, 225.
His good and bad qualities, ibid. 235.
Consents to the departure of Plato, ibid. 236.
Presses him to return, and again sends him away, ibid. 246.
Driven from his dominions, he takes refuge in Italy, v. 62.
He re-ascends the throne of Sicily, ibid. 202.
Is driven from it by Timolean, ibid. 284.
His behaviour at Corinth, ibid. 285.
His conversations with Philip king of Macedon, ibid. 290.
His end, ibid.

DIPHILUS the comic poet, v. 215.

DISCUS, or quoit, contest of throwing the, at the Olympic games, iii. 462.

DITHYRAMBICS. Hymns sung at the festivals of Bacchus, vi. 2.
Licences indulged in that species of poem; its wild flights, vii. 53, 54.
Poets who have cultivated that kind of composition, ibid. 56.
Pleasantry of Aristophanes relative to the dithyrambic poets, ibid. 55.

DIVERS, famous, of Delos, vi. 375.

DIVINERS AND AUGURS followed the army, ii. 172, 359.
Directed the consciences of the people, ibid. 360.
Have perpetuated superstition, ibid. 361.
Took advantage of the prejudices of persons of weak minds, ibid. 362.
Women of the dregs of the people carried on the same traffic, ibid.

DIVORCE permitted at Athens, i. 112; ii. 325.

DOCTRINE. Conformity of several points of doctrine between the school of Athens and that of Pythagoras; note on that subject, iii. 473.

Doctrine, sacred, in the mysteries of Ceres. See Eleusis.

Dodona, a city of Epirus, its situation; temple of Jupiter, sacred forest, prophetic oaks, remarkable springs, iii. 348.

Note on the burning fountain of Dodona, ibid. 488.

———, (oracle of) how established, iii, 347.

Three priestesses declare the decisions of the oracle, ibid. 349.

In what manner the gods reveal their secrets, ibid.

The oracle likewise consulted by way of lot, ibid. 351.

Answer of the oracle preserved by the Athenians, ibid. 351.

Incense burnt at the temple of Dodona, iii. 352.

The Greeks in the earliest times had no other oracle, i. 8.

Dorcis, the Spartan general; the allies refuse to obey him, i. 245.

Dorus and Æolus, sons of Deucalion king of Thessaly, and Ion his grandson, gave their names to the three great tribes of Greece; whence originated the three principal dialects of the Greek language, which afterwards received several subdivisions, vi. 175.

Draco gives laws to the Athenians which are stamped with the severity of his character, i. 89.

He retires to the isle of Ægina, and there dies, ibid.

His name pronounced with respect in the tribunals of Athens, ibid. 99. See Laws.

Drama. See Comedy, Tragedy, Theatre.

Draughts (the game of) probably known among the Greeks, ii. 316.

Drawing (the art of) its origin, iii. 396.

Dress of men and women at Athens, ii. 320, 321.

At Sparta, iv. 182, 201.

Of the Theban women, iii. 290.

Of the actors, vi. 81.

E.

EARTH (the) in what manner it is supported in the air, according to the ancient philosophers, iii. 201.

In the time of Aristotle a small part of its surface only known, iii. 202.

The mathematicians estimated its circumference at four hundred thousand stadia, ibid. 206.

Different opinions on its state after its formation, v. 327.

EARTHQUAKES, cause of, v. 343.

ECLIPSES of the sun and moon; the Greek philosophers able to predict them, iii. 198.

ECLOGUE, a short poem, the object of which is to describe the pleasures of a pastoral life. This species of poem originated in Sicily, and made little progress in Greece, vii. 47.

EDIFICES, public, at Athens. Pericles, with a view to give employment to a people ever formidable to their chiefs in time of peace, causes several to be erected, i. 344.

Note on the sums expended on them, ibid. 361.

——— Several near the temple of Apollo at Delphi, in which nations and individuals had deposited considerable sums, ii. 382.

EDUCATION. All who among the Greeks studied the art of governing mankind, were convinced that the fate of empires depends on the education of youth, iv. 160; v. 270.

Education in Greece had for its object to procure to the body the strength it ought to have, and to the mind the perfection of which it is susceptible, iii. 2.

No labour that requires application should be prescribed to children during the first five years, ibid. 10.

The most ancient legislators subjected them to one common institution, ibid. 13.

A child should contract no habit which reason may not one day justify; examples, conversation, his studies and bodily exercises should all concur to make him early love

and hate what he ought to love and hate during the remainder of his life, ibid. 15.

Among the Athenians, education began at the birth of a child, and did not end till he attained his twentieth year, ibid. 2, 27.

Account of the manner in which he was brought up during his earlier years, ibid. 5, 16.

Exercises of body and mind to which he was afterwards accustomed, ibid. 16, 27.

See the whole Chap. XXVI; and LAWS OF SOLON.

EDUCATION of girls at Athens, iii. 59.

———— of the Spartans. What was done at Sparta when a child was born, iv. 161.

Till the age of seven years he was left to the care of his father and mother; but afterward was taken under the superintendance of the magistrates, ibid. 162.

All the children brought up in common, ibid. 158.

They were inspired with a love for their country, ibid. 101.

And submission to the laws. ibid. 108.

Were carefully observed, and extremely obedient, ibid. 103.

Walked in public with silence and gravity, ibid. 103, 104.

Were present at the public meals, ibid. 104.

What they were taught, ibid. 167.

Exercises in which they were employed, ibid. 168.

Combats in which they engaged in the Platanistas, ibid. 169.

Were lashed with whips in a festival of Diana, ibid. 170.

This custom contrary to the intentions of Lycurgus, ibid. 171.

Were permitted, when in the country, to carry off what they pleased, and why, ibid. 111.

Permitted also to attack the Helots. See CRYPTIA.

EDUCATION of girls at Sparta; games and exercises to which they were accustomed, iv. 176.

The youths who were present at these games frequently made choice of a wife at them, ibid. 177.

See the whole Chap. XLVII.

Egyptians the first legislators of the Greeks, i. 2.
Changed the face of Argolis, Arcadia, and the neighbouring countries, ibid.
The Greeks indebted to them for the names of their gods, i. 7; and their knowledge of the course of the heavenly bodies, iii. 188.
Eira a mountain of Arcadia, where the Messenians were besieged iv. 46.
Taken by the treachery of a shepherd, ibid. 49, 52.
Elaius, a mountain of Arcadia, in which is the cave of Ceres the Black, iv. 276.
Elegy, a species of poem originally appropriated to paint sometimes the calamities or the misfortunes of a great personage, sometimes the death of a parent or a friend; afterwards it was employed to express the sufferings of love, vii. 42.
What kind of verse and style is suitable to the elegy. What authors have been distinguished in this species of composition, ibid. 46.
Elements, observations on the four elements, and on the form of their constituent particle, v. 338, 339.
On the principles of their motion and rest, ibid. 339.
Properties essential to the elements, ibid.
Empedocles admitted four, ibid. 158.
Eleusis, a town of Attica, celebrated for its temple, and the mysteries of Ceres there solemnized, v. 457.
Situation of the temple, v. 463.
Its four principal ministers, ibid.
Its priestesses, ibid. 465.
The second of the archons presides at the festivals, which last several days, of which the sixth is the most splendid, ibid.
The greater and lesser mysteries are celebrated annually, the lesser six months before the greater, and in a small temple near Athens, ibid. 467.

What was at Elusis the place of the scene both of the ceremonies and spectacles, ibid. 487.
Advantages promised to the initiated into the mysteries, 458.
What were the ceremonies of initiation, ibid. 468.
Other ceremonies observed in these mysteries, ii. 442.
Those who occasioned disturbance during the celebration of the mysteries punished with death, or condemned to pay heavy fines, v. 461.
Note on certain words used in initiation, ibid. 488.
Sacred doctrine taught to the initiated, ibid. 473.
Note on this doctrine, ibid. 490.
Elis, a country of Peloponnesus, situation of, iii. 412.
Elis, the capital of the country of Elis; its situation; how formed, iii. 414.
Its harbour, ibid. 419.
Elysian Fields the abode of the blessed, according to the religion of the Greeks, i. 67.
Emigrations, why frequent among the Greeks, iv. 309.
Empedocles of Agrigentum, a philosopher of the Italian school, ii. 301; iii. 137.
Admitted four elements, iii. 158.
His system, v. 321.
Rendered his country illustrious by his laws, and extended philosophy by his writings; his works, ibid. 320.
How far in his opinions he followed Pythagoras, ibid. 321.
Distinguished two principles in the world, which every where maintain motion and life, ibid. 321.
Four principal causes influence our actions, ibid. 324.
We have two souls, from which is derived the system of the metempsyhcosis, ibid. 324.
Different destiny of pure and guilty souls, ibid. 325.
In what manner he describes the torments which he pretended to have himself experienced, ibid. 326.
Enigmas were in use among the Greeks, vii. 56, 116.
Epaminondas, forcibly defends the rights of Thebes in the assembly at Lacedæmon, ii. 24.

Triumph of the Lacedæmonians at Leuctra, ibid. 26.
After that victory he causes Messene to be built, iv. 60, 61.
In conjunction with Pelopidas carries terror through Peloponnesus, ii. 29.
His defence when accused of having retained the command of the army beyond the time prescribed by law, ii. 33.
Dies victor at Mantinea, ii. 238.
He destroyed the power of Sparta, iv. 227.
Tomb and trophy erected to his memory in the plain of Mantinea, iv. 237.
Three cities dispute which was the birth-place of the soldier from whom he received his mortal wound, iv. 291.
His virtues, his eulogium, ii. 11, 21, 25, 81.
Note on his character, ii. 481.

Ephesus, the temple there burned by Herostratus, vi. 188.
Beauty of that edifice, ibid. 189.
Statue of Diana, ibid.
Note on that subject, ibid. 438.
The birth-place of Parrhasius, vi. 193.

Ephesians had a very wise law relative to the building of public edifices, vi. 190.

Ephorus, the disciple of Isocrates, dedicates his talents to history, v. 380.
His character, ibid. 381.
Judgment on his works, ibid. 385.

Ephori, magistrates instituted at Lacedæmon, to defend the people in case of oppression, iv. 139.
Their functions, their prerogatives, their usurpations, ibid. 139, 140, 141.
Note on their institution, ibid. 477.
Their office, a magistracy long known to several of the states of Peloponnesus, ibid. 479.

Epicharmus the philosopher, why he was disgraced by Hiero, and hated by the other philosophers, iii. 137.
Author of comedies; brought comedy to its perfection in Sicily, vi. 46.

His pieces received with the highest applause by the Athenians, ibid. 47.

Authors who imitated him, ibid. 47.

EPICURUS, the son of Neocles and Cherestrate, was born in one of the latter years of the stay of Anacharsis in Greece, vi. 270, Note.

EPIDAURUS, a city of Argolis; its situation, territory, temple of Æsculapius, vi. 317.

Inscription engraved on the gate of the temple, vii. 27.

Its rotunda in the sacred grove, built by Polycletus, decorated by Pausias, surrounded by columns, on which were inscribed the names of the sick who had been cured, their diseases, and the means by which they had been restored to health, iv. 321.

Its theatre erected by the same architect, ibid. 321.

EPIDAURIANS, festivals which they celebrated in honour of Æsculapius, iv. 320.

Were very credulous, ibid. 326.

EPIGONI (the) or *Successors*, take the city of Thebes, i. 36.

EPIMENIDES of Crete, ii. 361.

Comes to Athens, i. 91.

Tradition of his sleep and his awaking, ibid. 92.

Causes new temples to be built at Athens, ibid.

Changes the religious ceremonies, ibid. 93.

Note relative to, ibid. 353.

EPIRUS, pleasant prospects and rich plains of, its ports, produces swift horses, and cows of a prodigious size, iii. 343, 344.

The reigning family in Epirus derived its origin from Pyrrhus, son of Achilles. One of those princes educated at Athens possessed sufficient greatness of mind to set bounds to his authority, ibid. 346.

EPONYMUS, the title borne by the First Archon at Athens, ii. 277.

(See the Table of Magistrates, vol. vii. p. 160.)

EPOPOEIA, or epic poem, is the imitation of an action which

is great, circumscribed by certain limits, interesting and embellished by marvellous incidents, and the various beauties of poetical language, vii. 36.

Frequently the manner of disposing it costs more labour, and does more honour to the poet, than the composition of the verses, ibid.

Several ancient poets sang the war of Troy; others, in their poems, omitted none of the exploits of Hercules or Theseus, which is contrary to the nature of the Epopœia, ibid. 40.

The Iliad of Pigres, ibid. 46.

Erectheus, king of Athens, temple of, i. 13.

Classed among the heroes, ii. 340.

Eretria, a city of Eubœa, formerly ravaged by the Persians, i. 162.

Eulogium of; disputed the pre-eminence with the city of Chalcis, ii. 72.

Erymanthus, a mountain of Arcadia, on which the wild boar and stag were hunted, iv. 279.

The tomb of Alemæon there, ibid. 280.

Eteobutadæ (the) a sacerdotal family at Athens, set apart to the worship of Minerva, ii. 106.

Euboea (island of) its situation, its fertility, ii. 70.

Has hot springs, is subject to earthquakes, ibid.

Was in alliance with the Athenians, ibid. 71.

Eubulides the philosopher, head of the school of Megara, his manner of reasoning, iii. 364; vi. 372.

Euclid the philosopher, founder of the school of Megara, iii. 136, 363.

Disguised himself in a female dress to take lessons of Socrates, ibid. 363.

His patience and mildness, ibid. 364.

Addicts himself to the subtleties of metaphysics, ibid. 363, 364.

Eudoxus the astronomer, a native of Cnidus, where the house was shewn which was his observatory, vi. 194.

Brought from Egypt into Greece the knowledge of the motions of the planets, iii. 191.
Corrected the cycle of Meton, ibid. 196.
EUMOLPIDÆ (the) a considerable family at Athens, dedicated to the priesthood of Ceres, ii. 106, 366.
Exercised a jurisdiction in affairs relative to the mysteries, ibid. 367.
EUPHAES, king of Messenia, excites his subjects to war, iv. 34.
Is slain in battle, ibid. 36.
EUPHRANOR, painter, i. 451.
Published a treatise on symmetry and colours, vi. 199.
EUPHRON renders himself tyrant of Sicyon, is assassinated, iii. 394.
Aristratus, after him, seizes on the supreme power, ibid. 395.
EUPOLEMUS of Argos erected a very beautiful temple to Juno, at the distance of forty stadia from that city, iv. 304.
Polycletus ornamented it with statues, among which the principal was that of Juno, ibid. 305.
EUPOLIS, author of comedies, vi. 47, 48.
EUPOMPUS founds at Sicyon a school for painting, iii. 398.
EURIPUS, a strait which separates Eubœa from the continent; peculiar ebb and flow of the tide there, ii. 76.
EURIPIDES, one of the greatest dramatic poets, i. 320, 336.
Took lessons of eloquence under Prodicus, and of philosophy under Anaxagoras, vi. 25.
Was the rival of Sophocles, ibid.
An enemy to pleasantries, ibid.
The comic writers endeavoured to cast an odium on his morals, ibid.
Toward the close of his life he retired to the court of Archilaus, king of Macedon, ii. 421; vi. 26.
He there found Zeuxis, Timotheus, and Agatho, ibid.
His answer to Archelaus, ibid. 27.
His death, ibid.
Archelaus causes a magnificent tomb to be erected to him, ibid.

At Salamis, his native place, was shewn a grotto in which it was said he had composed the greater part of his pieces, ibid. 28.

His cenotaph at Athens, ii. 205; vi. 28.

Note on the number of his pieces, vi. 427.

Was accused of having degraded the characters of the ancient Greeks, by sometimes representing princesses inflamed with a criminal passion, and sometimes kings overwhelmed with calamity, and clothed in rags, ibid. 31.

Proposed to render tragedy the school of wisdom, and was considered as the philosopher of the stage, ibid. 33.

His pieces abound in sentences and reflections, ibid. 34.

His eloquence sometimes degenerates into vain declamation, ibid. 35.

Capable of moving the passions at will, he sometimes rises to the true sublime, ibid. 32.

He fixed the language of tragedy; in his enchanting style the feebleness of the thought seems to disappear, and the most common word become ennobled, ibid. 35.

He made easy verses with great labour, ibid. 36.

He made use of those harmonies, the sweetness and delicacy of which best accorded with the character of his poetry, ibid. 37.

He rarely succeeded so well in the disposition as the exposition of his subject, ibid. 38.

But the unravellings of his plots almost always produce the greatest effect, ibid. 42.

His sarcasms against women, ibid. 143.

His enigmatical description of the name of Theseus, ibid. 145, in note,

Answer which he returned to the audience in the theatre at Athens, when they wished him to retrench an expression at which they were displeased, vi. 141.

Eurotas, a river of Laconia, ii. 30; iv. 75.

Traverses that country through its whole extent, ibid. 84.

Is covered with swans, and produces reeds in great estimation, ibid. 84.

EURYBIADES the Spartan commanded the Grecian fleet at the battle of Salamis, i. 187. See THEMISTOCLES.

EURYSTHENES and PROCLES, descendants of Hercules, possessed themselves of Laconia, iv. 115.

EUTHYCRATES and LASTHENES betray Olynthus to Philip, v. 137.

Perish miserably, ibid. 141.

EXERCISES practised in the gymnasia and palæstræ, ii. 135, 146.

EXILE. See PUNISHMENTS.

EXPIATION, ceremonies of, whem homicide has been committed, i. 54; ii. 350. See LUSTRATIONS.

F.

FABLE. Manner of disposing the action of a poem, vii. 36.

In tragedy there are simple and complex fables; the latter preferable, vi. 126.

Fable or apologue. Socrates put some of the fables of Æsop into verse, iii. 135.

FAMILIES distinguished at Athens: those of the Eumolpidæ, Eteobutadæ, and Pallantides. See those words.

FATALITY, origin of that doctrine, vi. 117.

In several tragedies of Sophocles and Euripides had no influence on the progress of the action, ibid.

FATHERS, authority of, at Athens, i. 111, 354; iii, 3.

FARM, account of an Athenian, v. 7.

Note on its produce, ibid. 477.

FESTIVALS at Amyclæ, in honour of Hyacinth. See HYACINTH.

At Argos, in honour of Juno. See JUNO.

Of the Athenians, ii. 428.

Some commemorated the events most glorious to the city, ibid. vii. tab. ii.

Annually deprived industry and rustic labours of more than eighty days, ii. 429.
Description of the Panathenæa, in honour of Minerva, ibid. 433.
Of the greater Dionysia, in honour of Bacchus, ibid. 191, 438.
Of the Apaturia, iii. 11.
Each town and borough of Attica had its particular festivals and games, v. 6.
Festivals of Delos. See DELOS.
Of Eleusis, in honour of Ceres, v. 457. See ELEUSIS.
Of Epidaurus, in honour of Æsculapius, iv. 320.
Of the Hermionians, in honour of Ceres, ibid. 314.
Of Naxos, in honour of Bacchus, vi. 354.
Of the Platæans, iii. 255.
Ceremonies observed at them, ibid.
Of Sicyon, by torch-light, ibid. 389.
Of the Spartans, iv. 214.
At Tanagra, in honour of Mercury, iii. 253.
Of the Thebans, ibid. 276.
Of the Thessalians, ibid. 339.
FICTION, an essential part of poetry, vii. 36, 37.
FIGS of Athens excellent; some carried to Persia for the table of the king, ii. 459.
Those of Naxos equally celebrated, vi. 353.
FISH emigrate like birds, v. 350.
FISHING, different manners of, at Samos. Fishery for tunny, vi. 269.
FLOWERS carefully cultivated by the Athenians, who made great use of them, v. 10.
FLUTE, female players on the, at the Athenian entertainments, ii. 473.
FRIENDSHIP; its character and advantages, vi. 415.
The Greeks never erected temples to Friendship, ibid. 235.
But they consecrated altars to it, ii. 217.
Remark of Aristotle concerning friendship, v. 148.

Of Pythagoras, on the same subject, vi. 297.
Sentiment of Aristippus on friendship, iii. 212.
FRONTIERS of Attica defended by places of strength, v. 29.
FUNERALS regulated by Cecrops, i. 8.
Games exhibited at them, to which all the heroes repaired, ibid. 53.
Ceremonies of the funerals of those who were killed fighting for their country, ii. 240. See DEAD.

G

GAMES of combination, in which children were exercised, iii. 25.
Note on those games, ibid. 471.
Games of draughts, osselets, dice, and other games in use among the Athenians, ii. 315, 316, 329, 503.
Isthmian games, iii. 369.
Nemean games; their institution, i. 44.
Olympian games, iii. 416.
Pythian games, ii. 375.
(See FESTIVALS.
GELON, king of Syracuse, refuses to join the Greeks against Xerxes, and is on the point of submitting to that monarch, i 182, 184.
Represented in a brazen chariot at Olympia, iii. 428.
GENEALOGIES; some Athenians forged them, though they were of no great advantage to them, ii. 106.
GENII, preside over the stars, according to Plato, and produce men, v. 47.
Four principal classes of, ibid. 355.
Genius of Polites, how appeased at Temesa, ibid. 365.
Genius of Socrates, v. 418.
GEOGRAPHY, state of that science in the time of Anacharsis, iii. 202. et seq.
GERONTES, senators of Lacedæmon, iv. 126, 137.
GOD and DIVINE; different acceptations of those words in ancient authors, vii. 14.

Difficulty, occasioned by this abuse, in understanding the systems of those authors, ibid. 104.

The name of God employed by the same philosophers, sometimes in the singular, and sometimes in the plural, ibid. 99, 105.

His existence, unity, providence, and the worship suitable to him.—See the whole of chap. lxxix. and the notes in elucidation.

GODS, ideas of the ancient Greeks concerning the, i. 61.

In what manner anciently represented, vi. 252.

What was signified by their birth, marriages, and death, ibid. 255.

GOMPHI, a town of Thessaly, at the foot of Pindus, iii. 341.

GONNUS, a town of Thessaly, of great importance from its situation, iii. 332.

GORGIAS, the celebrated rhetorician, sent ambassador to Athens by the inhabitants of Leontium. His splendid success at Athens, in Thessaly, and throughout all Greece. A statue erected to him in the temple at Delphi, iv. 419.

His remark on the dialogue of Plato, which bears his name, ibid. 422.

GORTYNA, a city of Crete; its situation, vi. 218.

Punishment inflicted there on a man convicted of adultery, ibid.

Cavern, which is said to be the labyrinth, ibid.

GORTYNIUS, a river of Arcadia, the waters of which always preserve the same temperature, iv. 277.

GORTYS, a town of Arcadia, iv. 277.

GOVERNMENT, what form of it the best. A number of writers among the Greeks have endeavoured to resolve this problem, iv. 359.

The republic of Plato, ibid. 328.

Opinions of Aristotle, and several other philosophers, v. 219.

Note on the method which he has followed, ibid. 482.

In Greece there were not two states, nor even two cities, that had the same legislation, or the same form of go-

vernment. Every where the constitution inclined toward the despotism of the principal citizens, or toward that of the multitude, v. 234.

A constitution without defect could not be carried into execution, or would not be suitable to all states, ibid. 255.

Two kinds of government; those of which public utility is the great object, as the limited monarchy, the aristocracy, and the republic, properly so called; and those in which it is held of no account, as the tyranny, the oligarchy, and the democracy, which are only corruptions of the three preceding forms of government, ibid. 224.

The constitution may be excellent, whether the supreme authority be confided to a single person, be exercised by many, or reside solely in the people, ibid.

Principles of each government. In monarchy, honour; in the tyranny, the safety of the tyrant; in the aristocracy, virtue; in the oligarchy, riches; in a republic wisely constituted, liberty; in the democracy, this liberty degenerates into licentiousness, v. 252.

Numerous and frequent causes, which in the republics of Greece have shaken or overturned the constitution, ibid. 247.

In a good government there should be a wise distribution of rewards and punishments, i. 99.

One of the best forms of government is the mixt, or that in which royalty, aristocracy, and democracy are combined by the laws, which restore the balance of power as often as it inclines too much toward one or other of these forms, v. 273.

Excellent law of Solon's.—In times of public commotion, each citizen shall declare for one of the parties. The object of this law was to prevent the good and virtuous part of the community from continuing in a state of fatal inactivity, i. 105.

Monarchy, or *Royalty* (several kinds of) the most perfect is that in which the sovereign exercises in his states the

same authority as a father in the midst of his family, v. 227.

The Greek philosophers have highly extolled this constitution, ibid. 272.

Its advantages; such as the uniformity of principles, the secrecy of enterprizes, and the promptness of their execution, ibid. 272.

What are the prerogatives of the sovereign, ibid. 227.

What his duties. Honour should be the motive of his undertakings; and the love of his people, and the safety of his states, their reward, ibid. 228.

The Greeks were anciently governed by kings, i. 49.

Tyranny is a corrupted and degenerated monarchy; the sovereign only reigns by the fear which he inspires, and his personal safety must be the only object of his attention, v. 229.

Odious means to which many tyrants have had recourse to maintain their authority, ibid. 230.

Those of Sicyon and Corinth preserved it by acquiring the esteem and confidence of the people; some by their military talents, others by their affability; and others by the respect which, on certain occasions, they paid to the laws, ibid. 232, 233.

Aristocracy, v. 233.

The best, that in which the authority is committed to a certain number of enlightened and virtuous magistrates, ibid. 234.

Political virtue, or the love of the public good, is the principle of this form of government; and the constitution is more or less excellent, according as this principle has a greater or less influence in the choice of magistrates, ibid. 237.

To render it durable, it should be so tempered that the principal citizens should find in it the advantages of the oligarchy, and the people those of the democracy, ibid. 235.

When this constitution is in danger, ibid. 237.

Oligarchy is an imperfect aristocracy, in which the whole authority is confided to a small number of rich citizens; in it riches are preferred to every thing, and the desire of acquiring them is the principle of the government, ibid. 238.

Precautions necessary to establish and preserve the best form of oligarchy, ibid. 240.

Causes by which it is destroyed, ibid. 242.

Republic, properly so called, would be the best of governments. The rich and the poor would in that find the advantages of the constitution they prefer, without having to fear the inconveniences of that which they reject, ibid. 263.

Democracy, the corruption of the true republic, according to Aristotle; is subject to the same revolutions as the aristocracy; is properly attempered when care is taken to remove from the administration of government an ignorant and restless populace; and is tyrannical when the poorer class of citizens have too great influence in the public deliberations, v. 245.

It is essential to the democracy, that the offices of magistracy should only be granted for a time; and that those at least, which require only a certain degree of abilities, should be bestowed by way of lot, i. 103.; v. 244.

Its inconveniencies and dangers, ii. 254, 271.

Government of Athens, as it was established by Solon. Three essential objects in it: the assembly of the people, the choice of magistrates, and the tribunals of justice, i. 99, 105.

Civil and criminal laws, ibid. 105, 120.

Were to remain in force only during a century, ibid. 121.

Reflections on the legislation of Solon, ibid. 134.

He chose the popular government; but tempered it in such a manner, that he believed he had comprised in it many

advantages of the oligarchy, the aristocracy, and the democracy, ibid. 137.

The whole authority was vested in the people; but all their decrees must be preceded by decrees of the senate. ii. 252, 253.

Changes made in the constitution by Clisthenes, i. 139.

Government of Athens in the time of Demosthenes, ii. 242.

The senate, ibid. 243.

The assemblies of the people, ibid. 246.

The public orators, ibid. 254.

The magistrates; as the archons, the strategi, &c. ibid. 274.

The tribunals of justice, ibid. 281.

The Areopagus, ibid. 289.

Ancient government of Athens. See CECROPS and THESEUS.

GOVERNMENT OF LACEDÆMON.---Lycurgus had so constituted it, that it was a judicious mixture of royalty, aristocracy, and democracy. The authority which the ephori afterward assumed, made the constitution incline toward the oligarchy, iv. 124, 126.

The two kings enjoyed great privileges, as the heads of religion, the administration, and the armies, ibid. 129.

When they ascended the throne they might annul the debts contracted either with their predecessors or with the state, ibid. 130.

The senate, composed of twenty-eight senators, and in which the two kings presided, was the supreme council of the nation; in it all important affairs of state were discussed, ibid. 136.

In what manner the senators were elected, and what were their functions, ibid. 137, 138.

The ephori, in number five, extended their care to every part of the administration, and superintend the education of youth, and the conduct of all the citizens, ibid. 139.

The people, by whom they were chosen, considered them as

their defenders, and continually increased their prerogatives, ibid. 140.

They long struggled against the authority of the kings and senators; and never ceased to be their enemies till they became their protectors, ibid. 146.

Note on their institution, ibid. 477.

Assemblies of the people: of these there were two kinds; the one composed only of Spartans, regulated the succession to the throne, elected or deposed the magistrates, gave judgment on public crimes, and decided on the great objects of religion and legislation, ibid. 147.

Into the other were admitted the deputies of the cities of Laconia, and sometimes those of the allied states, and the nations which solicited the succours of Lacedæmon. In this were discussed the interests of the Peloponnesian league, ibid. 148.

General ideas on the legislation of Lycurgus, ibid. 98.

Defence of his laws, and causes of their decline, ibid. 228.

Government of Crete deserving of eulogium, v. 248.

Served as a model to Lycurgus, who adopted many of its laws, iv. 125, 229.

Why the Cretans sooner degenerated from their institutions than the Spartans, vi. 224.

Government of Carthage; its conformity with those of Crete and Lacedæmon, v. 237, 248.

Its advantages and defects, 250.

Greece, superficies of, estimated in square stadia, i. 148.

Its history, from the most ancient times to the taking of Athens, in the year 404 before Christ (see the Introduction); from the latter æra to the battle of Leuctra, in 372.—See Chap. I. Its disputes and wars with Philip, to the battle of Chæronea, in 338.—See Chap. LXI. and LXXXII.

Table of the principal epochs of the Grecian history, from

the foundation of the kingdom Argos to the reign of Alexander, vii. tab. i. p. 121.

GRIPHI, a general term, under which were included enigmas, logogriphs, acrostics, &c. vii. 56, 118.

GUARD, Scythian, at Athens, ii. 331.

GYAROS, one of the Cyclades, a small island surrounded with rocks, vi. 331.

GYLIPPUS, a Lacedæmonian general, born in the class of Helots, iv. 91.

Delivers Syracuse when besieged by the Athenians, i. 317, 319.

GYMNASIA, of Athens, three; that of the Academy, the Lycæum, and the Cynosarges; their description, ii. 132.

GYMNASIARCH, a magistrate who presided in the gymnasia, and had under him several officers, ii. 134.

GYMNASIUM, exercises of the, opinion of Plato concerning the, iv. 336.

GYTHIUM, a strong town and excellent harbour of Laconia, iv. 75.

H.

HALICARNASSUS, the native place of Herodotus, vi. 193.

Its forum adorned with the tomb of Mausolus, and other beautiful edifices, v. 105.

HAPPINESS. The opinions of men divided concerning it, vi. 386, 387.

Some are indebted for it to natural disposition, others may acquire it by assidious labour, ibid. 391.

In what it ought to consist, ibid. iii. 47.

HARMODIUS and ARISTOGITON revenge themselves on the sons of Pisistratus for an affront they had received, i. 130.

Honours which were rendered to them, ibid. 132.

Note on the song of Harmodius and Aristogiton, ibid. 355.

HEAVENLY BODIES, the knowledge of their course and revo-

lutions first communicated to the Greeks by the Egyptians and Chaldæans, iii. 192.

HECATÆUS of Miletus, the historian, one of the first who wrote in prose, i. 343.

Travelled into Egypt, and other countries, before his time unknown to the Greeks, v. 371.

HEGELOCHUS the actor, anecdote of, vi. 147.

Note on, ibid. 437.

HELIASTÆ (tribunal of the) one of the principal in Athens, ii. 266.

HELICE, a city of Achaia, destroyed by an earthquake, iii. 404.

HELICON, a mountain of Bœotia, on which the Muses were especially honoured, iii. 260.

HELLESPONT, cities of the, ii. 45.

Place where it was passed by Xerxes with his army, ibid. 46.

HELOTS, at Sparta, were in a middle state between slaves and freemen, iv. 94.

Origin of their name, ibid.

Farmed the lands of their masters; exercised with success the mechanical arts; served in the armies, and on board the fleets, ibid. 94, 95.

Produced some great men to the state, ibid. 91.

Were treated with rigour, but enjoyed real advantages, ibid.

Might merit their freedom, and be raised to the rank of citizens, ibid. 95.

Ceremonies of their enfranchisement, ibid.

Often revolted, ibid. 96.

Note on the manner in which they were treated by the Spartans, ibid. 473.

See CRYPTIA.

HERACLIDES the Syracusan, his character compared with that of Dion, v. 60.

Is appointed admiral, gains an advantage over the fleet of Dionysius, ibid. 61, 62.

HERACLIDÆ (the) descendants of Hercules, several times endeavoured to regain the sovereign power. The house of Pelops, or the Pelopidæ, repelled their efforts, and usurped the crown, after the death of Eurystheus. Temenus, Cresphontes, and Aristodemus, descendants of Hercules, acknowledged sovereigns, i. 47.

HERACLITUS, the philosopher of Ephesus, stiled the Dark, vain and a misanthorpe, iii. 143.

Judgment of Socrates on one of his works, ibid. 144.

Astronomical knowledge of, ibid. 178, 180, 181.

His doctrine with respect to man, ibid. 121.

HERALDS, their persons sacred; their functions, ii. 171.

HERCULES, one of the Argonauts, and the first of the demigods, i. 47.

His labours and achievements; idea which we should form of them, ibid.

His descendants: See HERACLIDÆ.

HERMÆ, or statues representing heads of Mercury, numerous at Athens, ii. 208.

HERMIONE, a city near the extremity of Argolis, iv. 314.

Festivals of Ceres celebrated there, ibid.

HERO and LEANDER, ii. 46.

HERO, that title given in the most ancient times to kings or individuals who had rendered great services to mankind, and who thus became the objects of public worship, ii. 340.

In what the worship of heroes differed from that of the gods, ibid. 341.

HERODOTUS, born at Halicarnassus in Caria, after having travelled into several countries, ended his days in a city of Magna Græcia. His general history read in the assembly of the Olympic games, and afterwards in that of the Athenians, was received with universal applause.

His eulogium, v. 371, 372, 373.

HEROIC AGES, reflections on the, i. 48, et seq.

HEROISM what, among the Greeks in the earliest ages, i. 14.
The chiefs more emulous to give great examples than prudent counsels. Single combats during the battles, ibid. 41.
Flight not dishonourable, when the strength of the combatants was not equal, ibid. 43.
Associations of arms and sentiments were very common among the heroes, ibid.

HEROSTRATUS became famous by burning the temple of Diana at Ephesus, vi. 188, 189.

HESIOD the poet, his Theogony ; his Epistle to his brother Perses ; his style, i. 73 ; iii. 279.

HICETAS of Syracuse. According to that philosopher, all the heavenly bodies are at rest, and the earth alone moves, iii. 183.

HIPPARCHS, generals of the cavalry among the Athenians, ii. 174.

HIPPARCHUS the Athenian, succeeds Pisistratus, i. 130.
Patronizes Anacreon and Simonides, ibid.
Restores the poems of Homer to their purity, ibid.
Is assassinated by Harmodius and Aristogiton, ibid. 131.

HIPPARETE, the wife of Alcibiades, ii. 326.

HIPPIAS, brother of Hipparchus, i. 130.
His injustice, ibid. 131.
Abdicates the tyranny, retires into Persia, is slain at Marathon, ibid, 132.

HIPPOCRATES, of the family of the Asclepiadæ, and son of Heraclides, a native of Cos, vi. 237.
Enlightened experience by reasoning, and rectified theory by practice, ibid. 239.
Died in Thessaly, ibid.
His eulogium, his works, ibid. 240
His rules for the forming of a physician, ibid. 241.
Went to the assistance of the Athenians when the plague raged at Athens, i. 298.
Profited by ancient inscriptions relative to the recovery of the sick in the temple of Æsculapius, iv. 322.

HIPPODROMUS, the place for the horse and chariot races, ii. 405.

HIPPOMEDON, one of the chiefs in the war of Thebes, i. 43.

HISTIÆUS of Miletus, whom Darius king of Persia had appointed governor of Miletus, refuses to abandon his guard of the bridge over the Ister, and thus saves that monarch and his army, i. 156.

A short time after, having excited troubles in Ionia, he is put to death by the generals of Darius, who regrets and honours his memory, ibid. 159.

HISTORIANS, from what sources the most ancient have derived their facts, v. 368.

Have adopted, without examination, a confused mass of truths and errors, ibid.

Those who succeeded them have a little disentangled this chaos, ibid. 369.

Character of Herodotus, Thucydides, and Xenophon, ibid. 376.

See Chap. LXV. vi. 367.

HOMER flourished four centuries after the war of Troy, i. 72.

Poets who preceded him, i. 73.

Subjects of the Illiad and Odyssey, ibid. 74.

Succinct history of those two poems, ibid.

Lycurgus enriched his country with those poems, ibid. 77.

Solon enjoined the rhapsodists to follow in their recitals the order observed by Homer, ibid. 78.

The glory of Homer increases from day to day. Honours which were rendered to his memory. His eulogium, ibid. 79.

His writings collected and preserved by Creophilus of Samos, vi. 258.

Note on the dialects of which he made use, i. 351.

His poetry set to music by Terpander, ii. 59.

Reprehended by Plato, iv. 330.

HOMERIDÆ, a name given to some of the natives of the isle of Chios, who pretended to derive their descent from Homer, vi. 174.

HONOURS (funeral) rendered to those who fell at the battle of Platæa, i. 241.

And to the manes of Neoptolemus, son of Achilles, ii. 406. See FUNERALS and DEAD.

HONEY. See BEES.

HORSE SOLDIERS at Athens reviewed by the general officers, ii. 174.

HORSES bred to run in the public games, iii. 442, 469.

HOSPITALITY, rights of, in the heroic ages, i. 71.

HOUSES at Athens; the number of them estimated at more than ten thousand, ii. 444.

The greater part of them very small, and built with terraces, ibid.

House of a rich Athenian described, ibid. 444, 445.

Note on the plan of a Grecian house, with an explanatory memoir, ibid. 507.

HUNTING, description of different kinds of, in Elis, iv. 3, 8.

Means that have been employed by various nations to take ferocious animals, ibid. 8.

HYACINTH, festivals and games in his honour, in which the Hymn of Apollo was sung, iv. 215.

Note on those festivals, ibid. 489.

HYMETTUS, a mountain of Attica celebrated for the honey produced there, ii. 233. See BEES.

HYMNS, lyric poems in honour of the gods and Athletæ, vii. 51.

The style and music of these songs should be suitable to the subject, ibid. 52.

Authors who have succeeded in lyric poetry, ibid. 53.

HYPATA, a city of Thessaly, famous for its sorceresses, iii. 302.

HYPERBOREANS, a people that inhabited the North of Greece, particulars concerning them, and their country, vi. 373.

HYPERIDES, an orator of Athens, a disciple of Plato, ii. 118, 296.

J.

JASON, one of the Argonauts, seduces and carries off Medea, the daughter of Æetes, and loses the throne of Thessaly, i. 16.

JASON, king of Pheræ, character of, iii. 317.

Maintained a body of six thousand men, ibid.

Governed with mildness; was a faithful friend, ibid. 318.

Chosen general in chief of the Thessalian league, ibid. 319.

Ravages Phocis, ibid. 320.

Is slain at the head of his army, iii. 321.

Had formed a project, executed afterwards by Philip and Alexander of Macedon, to unite the Greeks and subjugate the Persians, ibid.

His eulogium, ibid. 318.

ICTINUS, an architect who built a very beautiful temple of Apollo on Mount Cotylius, and that of Minerva at Athens, iv. 276.

His work on the Parthenon, ii. 225.

IDA, a mountain of Crete, description of vi. 219.

Another mountain of the same name in Troas, i. 41.; ii. 48.

IDLENESS stigmatized with infamy by Solon. He who had neglected to give his son a trade, was deprived in his old age of the succour which he might otherwise have demanded from him, i. 116.

IDOMENEUS king of Crete, i. 43.

The chief of several Grecian princes obliged to seek asylums on their return from Troy, i. 45, 46.

IDRIEUS, king of Caria, successor to Artemisia, sends a body of auxiliaries against the kings of Cyprus, v. 106.

ILISSUS, a torrent near Athens; temples, which were erected on its banks, ii. 130, 131.

IMAGINATION of the Greeks compared to that of the Egyptians: its effects, i. 59.

IMPIETY (crime of) how punished at Athens, ii. 368. See EUMOLPIDÆ.

IMPROMPTU in use among the Greeks, vii. 56, 116.

INACHUS and PHORONEUS, chiefs of the first Egyptian colony which came into Greece, i. 2.

INFANTRY, Athenian, its composition, ii. 167.

INGRATITUDE was very severely punished among the Persians, vi. 401.

Who were included by them under the name of Ungrateful, ibid.

INSCRIPTIONS in honour of the tribes who had gained the prize in music and dancing at the festivals of Athens, ii. 212.

Funeral inscriptions at Athens, ii. 240, 241.

INSTITUTION of Pythagoras. See PYTHAGORAS.

INTEREST of money at Athens. See ATHENIANS.

INTERLUDES, or intervals between the acts in the theatrical pieces, vi. 68.

The number of them was not fixed, but depended entirely on the poet. In some pieces only two are found while others have five or six. vi. 68.

ION, a dramatic author, is crowned ; his works too much laboured, vi. 43.

IONIANS, Æolians, and Dorians settled on the coasts of Asia, vi. 175,

Their confederation, ibid. 178.

Their commerce, ibid. 179.

Were subjugated by Crœsus, ibid.

United to the Persian empire by Cyrus, ibid. 180.

These republics from that time have undergone various revolutions, ibid.

Why they were unable to preserve an entire liberty, ibid. 183,

Ionians settled on the coast of Asia Minor, i. 71.

Burn Sardes, ibid. 157, 158.

Their character, vi. 192.

Their music, iii. 97, 98,
Ancient Ionians, i. 71, 349.

IPHICRATES, the son of a shoemaker, and son-in-law of Cotys king of Thrace, an Athenian General, ii. 127, 128.
His reforms, his military stratagems, ii. 188.
When accused by Chares, defends his cause armed, v. 80.
His answer to those who censured the violence of this proceeding, ibid.

IREN, a Spartan youth, twenty years old, who was placed at the head of a number of other youths; his functions, iv. 166. See EDUCATION of the Spartans.

ISADAS, a young Spartan, condemned to pay a fine, though conqueror, for having fought without his buckler, ii. 235.

ISÆUS, the orator, the master of Demosthenes, ii. 117.

ISOCRATES the orator, principal circumstances of his life, his character, ii. 136.
His style, his eloquence, ibid. 143.
Extract from his letter to Demonicus, iii. 33, 471.
Writes a letter full of flattery to Philip of Macedon, v. 216.

ITHACA, an island in the Ionian sea, iii. 356.

JUDGMENTS pronounced by the tribunals of Athens against impious persons, ii. 368.
Against persons guilty of sacriledge, ibid. 372,
Against Æschylus, Diagoras, Protagoras, Prodicus, Anaxagoras, and Alcibiades, accused of impiety, ii. 368, et seq.

JUNO, superb temple of, at Argos, built by Eupolemus, and embellished by Polycletus, iv. 305.
This temple served by a priestess, ibid. 306.
Pomp of the festival of Juno at Argos, ibid. 307.
Her temple at Olympia, iii. 425. Games which were there celebrated, ibid. 426.
Her temple at Samos, vi. 251.
Why she was represented at Samos in a nuptual habit with two peacocks, and the shrub called *agnus castus* at her feet, vi. 253.

JUPITER, statue and throne of, the work of Phidias in the temple of Olympia, iii. 420.
Note on the ornaments of that throne, ibid. 489.
Tomb of Jupiter in Crete, vi. 217.
Singular statue of that god, iv. 310.
JUSTICE. Beautiful maxim of Solon—Justice should be executed slowly on the faults of individuals, but instantly on men in office, i. 120.

K.

KALENDAR (the Greek) regulated by Meton, iii. 189.
KING. See, in GOVERNMENT, the words *Royalty* and *Monarchy*.
Note on the titles of King and Tyrant, v. 483.
KINGS, the character and functions of the ancient kings of Greece, i. 49.
—— of Lacedæmon, their prerogatives, their functions, iv. 127.
Oath which they took every year, ibid. 135.
At their death the slaves of Laconia obliged to deplore their loss and attend their funeral, ibid. 147.
—— of Persia enjoyed an absolute authority, i. 201. Respected during life, and lamented at their death, ibid.

L.

LABYRINTH of Crete, for what originally designed, i. 21.; vi. 219;
Note on this subject, ibid. 442.
LACEDÆMON. See SPARTA.
LACEDÆMONIANS, the name given to all the inhabitants of Laconia, and more particularly to those of the country and towns of the province. United, they formed a confederation, at the head of which were the Spartans, who at length reduced them to dependence, iv. 90, 92.
See SPARTANS.

LACONIA, journey through, iv. 66.
Sketch of that country, ibid. 80.
Is subject to earthquakes, ibid. 83.
LADON, a river of Arcadia, its waters very pure and transparent, iv. 278, 284.
Adventure of Daphne, daughter of the Ladon, iv. 278.
LAMACHUS, general of the Athenians in the expedition into Sicily, i. 315, 316.
LANGUAGE (the Greek) owes its richness to the brilliant imagination of the Greeks, i. 69.
Three principal dialects of it; the Dorian, the Æolian, the Ionian, vi. 176.
Where the Dorian was spoken, ibid.
The manners of the people who spoke the Doric were always severe, ibid.
Antipathy between the Dorians and Ionians, ibid.
Character of the Greek language, iii. 18.
LANTHERN of Demosthenes, the, ii. 487.
LARISSA, a city of Thessaly, surrounded by beautiful plains, ii. 330.
It was pretended that the air had become there more pure and colder, ibid. 340.
The magistrates elected by the people were obliged to yield to and flatter their caprices, ibid.
Bull-fights exhibited there, ibid.
LAURIUM, a mountain of Attica, abounding in silver-mines, ii. 333; v. 33.
LAWS not numerous, and very simple, in the heroic ages, i. 57.
Ought to be clear, precise, general, relative to the climate, and all favourable to virtue. As few things as possible should be left to the decision of the judges, v. 274.
Philosophers have thought that, to enlighten the obedience of a people, the motive and spirit of the laws should be explained in preambles, ibid. 275.
Plato composed the preambles of some of the laws of Dionysius king of Syracuse, ibid.

Zaleucus and Charondas placed at the head of their laws a series of maxims, which may be considered as the foundations of morality, ibid. 279.

It is dangerous to make frequent changes in the laws, ibid, 276.

It would be better to have bad laws and observe them, than good ones that are not observed, v. 276.

Precautions that were taken at Athens in enacting a law, ii. 249; and in abrogating, ibid. 269.

Danger to which he was exposed, who, among the Locrians in Italy, proposed to abrogate or alter any law, v. 276, 484.

Their multiplicity in a state a proof of corruption, ibid. 275.

Laws of Draco so severe, that they punished the slightest crimes with death, i. 89.

Were abolished, or at least mitigated; but those respecting murder were preserved unrepealed, ibid. 99.

Laws of Solon relative to the constitution. Solon wished to establish that kind of equality which, in a republic, ought to subsist between the different orders of the citizens, i. 99.

He lodged the supreme authority in the assembly of the people, ibid.

Formed a senate to direct the popular assembly, ibid. 100.

Every decision of the people was to be preceded by a decree of the senate, ibid.

The public orators could not take part in the affairs of the state without undergoing an examination of their conduct, ibid. 101.

In whom the executive power was lodged, ibid.

The people possessed the right of choosing their magistrates, with the power of making them render an account of their administration. They were to be chosen from among the rich, ibid. 102.

Solon distributed the citizens of Attica into four classes, i. 102.

Subjected the sentences pronounced by the superior magistrates to an appeal to superior courts of justice, ibid. 102. See TRIBUNALS.

Gave a great authority to the Areopagus, i. 104.

Decreed punishments against those who, in times of commotion, did not openly declare for one of the parties, ibid. 105.

Condemned to death every citizen who should attempt to seize on the supreme authority, ibid. 106.

CIVIL and CRIMINAL LAWS of SOLON. He considered the citizen in his own person, in the obligations which he contracts, and in his conduct, i. 107.

Laws against murder the same as those of Draco, ibid. 99.

Against those who were guilty of self-murder, ibid. 108.

Absolute silence relative to parricide, to inspire a greater horror for that crime, ibid.

Laws to defend the poor against violence and injustice, ibid. 109.

Laws relative to successions and testaments, ibid. 111, 115.

To the authority of fathers, i. 108, 354; iii. 3.

To the marriages of heiresses, ibid. 111, 112.

To the education of youth, ibid. 117.

Solon assigned rewards to virtue, and dishonour to vice, even for persons in office, ibid. 118.

The children of those who fell in battle educated at the public expense, ibid.

Women restrained within the bounds of modesty. Children obliged to maintain their parents in their old age; the children of courtezans dispensed from this law, i. 119.

The laws of Solon considered as oracles by the Athenians, and as models by other nations, ibid. 120.

Reflections on the legislation of Solon, ibid. 134.

Why it differed from that of Lycurgus, ibid. 134, 135.

LAWS of LYCURGUS, general idea of his legislation, iv. 98.

He adopted several of the laws of Minos, ibid. 229.

His laws suited to the views of nature and society, ibid. 112.

Profundity of his views. He deprived riches of their power and influence, and love of jealousy, ibid. 152.

By what passion he destroyed those which occasion the unhappiness of societies, ibid. 101, 113.

Why he forbade to strangers entrance into Laconia, and the Lacedæmonians to travel into foreign countries, ibid. 110, 251.

Why he permitted theft to the Lacedæmonian youth, ibid. 111.

Defence of his laws; causes of their decline, ibid. 228.

(See Government of Lacedæmon.)

REMARKABLE LAWS of different nations. In Egypt every individual was obliged to give an account of his fortune, and the means by which he procured a maintenance, i. 116.

Among the Thebans it was forbidden to expose children newly born, iii. 277. And painters and sculptors who did not treat their subject in a decent manner, were subjected to a fine, ibid.

In Thessaly he who killed a stork suffered the same punishment as if he had slain a man, and why, ibid. 316.

At Mytilene, Pittacus decreed a double punishment for crimes committed in intoxication, and why, ii. 55.

At Athens, when a man was condemned to death, before he was executed his name was erased from the register of the citizens, vi. 209.

LEAP of Leucata said to be a cure for the violence of love, ii. 64; iii. 354.

LEAPING, exercise of, at the Olympic games, iii. 462.

LEBADEA, a town of Bœotia, iii. 262.

LECHÆUM, a port of Corinth, on the sea of Crissa, iii. 370.

LEGISLATOR (the) ought to make morals the basis of his policy, iv. 150. See MANNERS.

Several Grecian legislators endeavoured in vain to establish an equality of fortunes between the citizens of the same city, ibid. 153.

LEMNOS, an island in the Ægean sea; its volcanos and springs of hot water, ii. 48.

LEON of Byzantium, pleasantry of, ii. 262.

LEONIDAS, king of Sparta, birth of, iv. 128.

Marches to take post at Thermopylæ, i. 187, 188.

His speech to the Ephori, ibid. 188.

Funeral combat of his companions before their departure, i. 188.

Letter which he received from Xerxes, and his answer, ibid. 193.

Fights and falls at Thermopylæ, after having made a great slaughter of the Persians, ibid. 194, 197.

His devoting himself to death animates the Greeks, and terrifies Xerxes, ibid. 200.

His bones deposited in a tomb near the theatre at Lacedæmon, iv. 88.

LESBOS (the island of) its productions, ii. 50.

Manners of its inhabitants, ibid. 52.

Celebrated men it has produced, ibid. 57.

A school of music there, ibid. 56.

LESCHE, the name given to those porticos in which the people met to converse or discourse on public affairs, iv. 199.

That of Delphi was embellished with the paintings of Polygnotus, ii. 408.

LEUCADIA, peninsula of, iii. 352.

LEUCATA, leap of, a remedy against the violence of love, iii. 354.

The tomb of Artemisia shewn there, ibid. 355.

Sappho, enamoured of Phaon, sought a cure there, but lost her life, ibid. ii. 64.

LEUCIPPUS the philosopher, the disciple of Zeno, iii. 141.

His system, ibid. 172.

LEUCIPPUS, the lover of Daphne. See DAPHNE.

LEUCON, king of Panticapæum, his character, his courage, ii. 5.

What he said to an informer, ibid.

Opens a port at Theodosia, and grants a free trade to the Athenians; who, in gratitude, declare him a citizen of Athens, ibid. 6.

LEUCTRA, a town of Bœotia, where Epaminondas defeated the Spartans, iii. 258.

LEUTYEHIDES, king of Sparta, vanquishes the Persians near Mycale in Ionia, i. 321.

LIBATIONS to the good genius and to Jupiter Saviour, usual at banquets, ii. 475.

LIBERTY (Festivals of) celebrated at Platæe. See FESTIVALS of the Platæans.

LIBON, an able architect, built the temple of Jupiter at Olympia, iii. 420.

LIBRARY of an Athenian. Pisistratus made a collection of books which was open to the public, iii. 128.

On what substances the ancients wrote, ibid. 129.

Copyists by profession, ibid.

Divisions of the library.

Philosophy, iii. 128.

Astronomy and geography, iii. 176.

Logic, iv. 387.

Rhetoric, ibid. 407.

Physics and natural history, v. 300.

History, ibid. 367.

Poetry, vii. 33.

Morals, ibid. 60.

LINDUS, an ancient city of the island of Rhodes, vi. 212.

LINUS, an ancient poet and musician; his statue, iii. 259.

LOGIC. The Greeks of Italy and Sicily first made attempts to investigate the arts of thinking and speaking, iv. 387.

Zeno of Elea first published an essay on logic, ibid.

Aristotle made great improvements in the method of reasoning, ibid. 387, 388.

Of the categories, ibid. 388.

Of individuals, ibid. 390.

Of species, ibid. 391.

Of genera and the difference, ibid.
Of the property, ibid. 392.
Of the accident, ibid. 393.
Of the enunciation, ibid.
Of the subject, ibid. 394.
Of the verb, ibid. 395.
Of the attribute, ibid.
Judgment, what, ibid.
Different kinds of enunciations, ibid.
Whence the greater part of our errors derive their source, ibid. 396.
The philosopher ought to employ the most usual expressions, and ascertain the idea which he affixes to every word, iv. 397.
What it is to define; rules to be observed in a good definition, ibid. 398.
Of what such a definition is composed, ibid. 399.
The syllogism, ibid. 400.
Enthymem, what, ibid. 403.
Every demonstration is a syllogism, ibid. 404.
The syllogism is either demonstrative, dialectic, or contentious, ibid. 405.
Use of the syllogism, ibid.
Abuse of the syllogism, iii. 365.
We ought not to conclude from the particular to the general. An exception does not destroy the rule, ibid. 406.
Utility of logic, ibid.

Love; different acceptations of that word, vi. 235, 236.
The Greeks have never erected temples to Love, vi. 235.

Lustrations, two kinds, of persons and things, ii. 350, 352.

Lycæum (the) one of the three gymnasia of Athens, description of, ii. 132.

Lycæus, a mountain of Arcadia, from whence almost the whole of Peloponnesus may be seen, iv. 273.
A temple of Pan on that mountain, ibid.

Lycaon, king of Arcadia, sacrificed a child to the gods, i. 8.

LYCOPHRON, son of Periander, tyrant of Corinth, exiled by his father to Corcyra, iii. 385.

Is slain by the Corcyreans, ibid. 386.

————, tyrant of Pheræ, endeavours to enslave the Thessalians. They call Philip to their succour, iii. 327 ; v. 93.

LYCOSURA, a town at the foot of Mount Lycæus in Arcadia, iv. 272.

Fabulous traditions of the inhabitants, iv. 272.

LYCURGUS, orator of Athens, the disciple of Plato, ii. 118.

LYCURGUS, legislator of Lacedæmon, instituted his laws about two centuries before Solon, i. 135.

Different characters and situations of Lycurgus and Solon, i. 136.

Lycurgus was the guardian of his nephew, iv. 116.

Suspected of designs on the crown; travels into Crete and Asia, ibid.

Advises the poet Thales to go and reside at Lacedæmon, ibid. 117.

Admires in Ionia the beauties of the poems of Homer, ibid.

Brings those poems into Greece, i. 100.

On his return comes to Sparta; undertakes to give laws to that city, iv. 118.

Submits his designs to the advice of his friends, ibid. 119.

Is wounded by a youth, whom he makes his friend by his mildness and patience, ibid.

His laws having been approved, he declares that he is going to Delphi, and receives an oath that no alteration shall be made in the laws till his return, ibid. 120.

The Pythia having approved his laws, he sends her answer to Sparta, and passes the remainder of his life in a foreign land, iv. 121.

He divided Laconia and the district of Sparta into several portions, ibid. 153.

Note on that subject, ibid. 479.

Extent and strength of his genius, ibid. 150.

Sparta dedicated a temple to him after his death, ibid. 121. See GOVERNMENT and LAWS.

LYSANDER, the Lacedæmonian general, born the class of the Helots, iv. 91.
Gains the battle of Ægos-Potamos; renders himself master of Athens, i. 324, 325.
Monuments of that victory at Delphi, ii. 379.
His views for the aggrandizement of Sparta, iv. 253.
The sums of money which he brought into Sparta occasioned the decline of the laws, ibid. 250.
Note on that subject, ibid. 499.
His ambition, ibid. 253.
His politics founded on force and perfidy, ibid.
His death, ibid. 258.
Parallel between him and Agesilaus, ibid.
LYSIAS, an Athenian orator, i. 338.
LYSIS, a Pythagorean, tutor to Epaminondas, ii. 11, 21.
His patience; his death and funeral, vi. 301.

M.

MACEDONIA, state of that kingdom when Philip ascended the throne, ii. 422.
MACEDONIANS, before the time of Philip, not distinguished by the Greeks from the other barbarous nations, ibid. 421.
MÆANDER, a river near Miletus in Ionia, vi. 191.
MAGIC early introduced into Greece, iii. 302.
MAGISTRATES of Athens, archons, generals, receivers, treasurers, chamber of accounts, &c. ii. 274, et seq. vii. Tab. iii.
Appointed by the people, i. 102; afterwards chosen by lot, ibid. 141.
MAGNES, writer of comedies, vi. 47.
MANES, evocation of, by the sorceresses of Thessaly, iii. 307.
Ceremonies used for that purpose, ibid.
The same evocation also practised in a cave of the promontory of Tænarus, iv. 69.

MANNERS in a nation depend on those of the sovereign. Corruption descends, and does not ascend from one rank to another, i. 119.

When the nature and history of the different forms of government are carefully investigated, we shall find that the difference in the manners of a people is sufficient to destroy the best of constitutions, or to rectify the most defective, v. 277.

MANNERS and CIVIL LIFE of the Athenians, ii. 314; iii. 110.

Of the Spartans, iv. 181.

Revolution in the manners of the Greeks from the time of Pericles, i. 330, 349.

MANTINEA, a celebrated city of Arcadia; battle which was fought there between the Thebans and Lacedæmonians, ii. 236.

Tomb of Penelope there, iv. 286.

Temple of Diana common to the inhabitants of Orchomenus and Mantinea, ibid.

Tomb and trophy erected in the plain to the memory of Epaminondas, ibid. 290.

MARATHON, a town of Attica, celebrated for the victory of Miltiades over the Persians, v. 30.

Circumstances of that victory, i. 165, et seq.

Painted in a portico at Athens, ibid. 170, 338.

Plan of that battle. (See the *Atlas*, pl. 3.)

Monuments erected at Marathon in honour of the Greeks, ibid. 224.

——————— at Delphi, ii. 380, 390.

——————— at Platæa, iii. 257.

MERCHANDISE, prices of various articles of, at Athens, ii. 333, 499.

Note on that subject, ii. 504.

MARDONIUS, general of the Persian armies, re-establishes tranquillity in Ionia; repairs into Macedonia, i. 160.

Proposes the conquest of Greece, ibid. 173.

Invades Attica, ibid. 225.

Returns into Bœotia, ibid. 227.
Anecdote concerning him, ibid. 228.
Vanquished and slain at Platæa, ibid. 236, 237.
MARINE of Athens maintained at a great expense, iv. 380.
MARKET, the general, at Athens, was divided into several particular ones, ii. 211.
MARPESSUS (Mount) in the island of Paros, whence was obtained the beautiful white marble employed by the Grecian sculptors, vi. 351.
MARRIAGE celebrated at Delos according to the laws of Athens; ceremonies of, vi. 376.
Dress of the bride and bridegroom, and their friends who attended them, ibid. 378.
Divinities to which sacrifices were offered, ibid. 379.
The bride and bridegroom deposited each a lock of their hair in the Artemisium, vi. 380.
Why the name of Hymenæus was re-echoed at marriages, ibid. 381.
Nuptial torch, ibid. 382.
Evening hymeneal, ibid. 383.
Morning hymeneal, ibid. 384.
MARRIAGE at Sparta, iv. 177, 178.
Note on the age at which it was permitted to marry there, ibid. 489.
Choice of a wife among the Spartans, ibid. 177.
Note on that subject, ibid. 488.
MARSEILLES, founded by a colony of the Phocæans, ii. 42; vi. 181.
Offering of the citizens of, in the temple of Minerva at Delphi, in memory of the advantages gained over the Carthaginians, ii. 377.
MASKS of the actors. See THEATRE.
MASISTIUS, a Persian general slain at the battle of Platæa, i. 230; ii. 220.
MAUSOLUS, king of Caria, his ambition, v. 103.
His false and fatal ideas of power and glory, ibid.

His tomb, ibid. 104, 105.

MEALS; at Athens and in the army they made two a day, but rich persons made but one, ii. 314.

Description of a grand entertainment at the house of a rich Athenian, ibid. 448.

——— of the Spartans, iv. 184, et seq.

Public meals were considered by Aristotle as contributing to the maintenance of union among the citizens, v. 269.

MEDEA, daughter of Ætes, king of Colchis, seduced and carried off by Jason, i. 16.

Was not perhaps guilty of all the crimes of which she is accused, i. 56; iii. 371.

MEDON, son of Codrus, made perpetual archon or magistrate at Athens, on condition that he should give an account of his administration to the people, i. 70.

MEGALOPOLIS, the capital of the Arcadians, iv. 267.

The people of that city make a treaty with Archidamus, ibid. 268.

They request laws from Plato, ibid.

The city divided into two parts by the Helisson, and embellished with public edifices, squares, temples, and statues, ibid.

MEGARA, the capital of Megaris, iii. 359.

Was governed by kings, afterwards subjected to the Athenians, i. 25; iii. 359.

Contained several beautiful statues, and a celebrated school of philosophy, iii. 362.

Narrow road from Megara to the isthmus of Corinth, ibid. 367.

MEGAREANS carried their commodities, and especially great quantities of salt to Athens, iii. 360.

Were very vain, ibid. 361.

MELANIPPUS and COMETHO, their history, iii. 410.

MELOS, a fertile island of the Ægean sea, abounds in sulphur and other minerals, vi. 356.

Its inhabitants unjustly reduced to slavery, and carried into Attica by the Athenians, ibid. 357.

Sparta at length obliged the Athenians to send them back to Melos, vi. 357.

Men (illustrious) who flourished about the time of the Peloponnesian war, i. 335.

Names of those who flourished from the arrival of the Phænician colony in Greece, to the establishment of the school of Alexandria, vii. tab. v. vi. p. 176.

Menander the poet, born in one of the latter years of the stay of Anacharsis in Greece, vi. 270, in note.

Menecrates the physician, his ridiculous vanity, iii. 453.

How ridiculed by Philip of Macedon, ibid. 454.

Messene, the capital of Messenia; description of that city, iv. 27.

Built by Epaminondas after the victory of Leuctra, ii. 33, iv. 61.

Messenia (tour of) iv. 24.

Messenians, a people of Peloponnesus, long banished their country by the Lacedæmonians, and recalled by Epaminondas. Their ancient government was a mixture of royalty and oligarchy, iv. 63.

Their three wars against the Lacedæmonians described in three elegies, ibid. 31, et seq.

Causes of these wars, according to the Lacedæmonians, ibid. 73.

A body of these Messenians driven from their country, seize on the city of Zancle in Sicily, and gave to it the name of Messana, ibid. 466.

Measures (Greek and Roman) reduced to French (and English) vii. tables of these measures, p. 236.

Metempsychosis, or Transmigration of souls, a doctrine borrowed from the Egyptians, v. 325.

Embellished by Empedocles with the fictions of poetry, ibid.

Not believed by Pythagoras and his first disciples, vi. 281.

Meton of Athens, astronomer, i. 336.

Regulates the Greek calendar, iii. 189.

Note on the commencement of his cycle, ibid. 479.

Length of the year, both solar and lunar, as determined by him, ibid. 193.
Note on that subject, ibid. 480.
MILETUS, a city of Ionia, vi. 190.
Its numerous colonies, ibid. (See the Table of Colonies, vii. 165.)
Gave birth to the first historians, the first philosophers, and to Aspasia, ibid. 191.
Description of it and its environs, ibid.
MILTIADES, general of the Athenians, character of, i. 164.
His speech to Aristides, ibid. 166.
Advises the battle of Marathon, ibid.
Solicits in vain, after the battle, a crown of laurel, ibid. 259.
Dies in prison, ibid. 171.
His tomb, v. 30.
MIMI were at first only obscene farces. What was afterwards signified by that name, vii. 41.
MINERVA especially worshipped by the Athenians, ii. 217.
Her temple in the citadel of Athens, named the Parthenon; dimensions of that edifice, ii. 225.
Her statue by Phidias, ibid.
Notes on the quantity of gold employed on that statue, and the manner in which it was distributed, ibid. 499, 500.
Principal festival of Minerva. See PANATHENÆA.
MINES of Laurium in Attica produced great quantities of silver, v. 33.
The permission to work them must be bought of the republic, ibid. 34.
Themistocles appropriated the profit derived from them by the state to the building of ships, ibid.
Remarks on the mines and the manner of working them, v. 35.
Comparison between the labourers in agriculture and those which work in quarries or in mines, ibid. 36.
——— of gold and silver in the island of Siphnos, vi. 356.
——— of gold, discovered by Philip, ii. 424; iv. 373.

MINISTERS (sacred) in the temple of Apollo at Delphi, ii. 392.
MINOS, king of Crete, i. 20; iv. 117.
MINOTAUR (the) a monster in the island of Crete, killed by Theseus, i. 20.
MOLOSSI, an ancient people of Greece, iii. 345.
One of their kings educated in Athens civilized their manners, and limited his own authority, ibid. 346.
MORALS (the science of) anciently only a series of maxims; became a science under Pythagoras and his first disciples. Socrates applied himself less to the theory than the practice, vii. 60.
Treatises on morals by Theages, Metopus, and Archytas, vii. 60, 61.
The philosophers were not agreed on certain points relative to morals, ibid. 62.
What were the principles of Isocrates concerning morals, iii. 34; of Aristotle, ibid. 35; of Plato, ibid. 47. See Chapter LXXXI.
MUSES (the) the fountain Aganippe consecrated to them, iii. 259.
Their sacred grove, and the monuments it contained, ibid.
Signification of their names, ibid. 261, 483.
Resided on Helicon, ibid. 261.
MUSIC of the Greeks, iii. 60.
Made a part of their education, iii. 24.
Books on music but few in number among the Greeks, ibid. 61.
Conversation on the technical part of music, ibid. 61.
Different acceptations of the word music, ibid. 61, 62.
What is to be distinguished in music, ibid. 62.
Sounds, iii. 63.
Intervals, ibid.
Concords, ibid. 66.
Genera, ibid. 68.
Modes, ibid. 73.
Manner of solfaing, ibid. 76.

Notes, ibid. 77.
Note on the same subject, ibid. 474.
Music applied to astronomy, ibid. 184.
Rhythm, ibid. 78.
Conversation on the moral part of music, ibid. 84.
Why it no longer effects the same prodigies as formerly, ibid. 85.
What opinion we ought to form of the effects of music on different nations, ibid. 86.
Opinion of Plato on music, ibid. 99, 477.
When it violates the rules of propriety it nourishes and strengthens corruption, iii. 106.
On the cord called Proslambanomenos, ibid. 474.
On the number of tetrachords introduced into the lyre, ibid.
On the number of notes in the ancient music, ibid. 475.
Dorian and Phrygian harmonics; their effects, ibid. 476.
Character of music in its origin, ibid. 477.
On a singular expression of Plato, ibid.
On the effects of music, from Tartini, ibid. 479.
MUSICIANS, by multiplying the inventions of art, wandered from nature, iii. 95.
The Ionians were the first authors of these innovations, ibid. 97.
The Lacedæmonians would not adopt the music of Timotheus, iii. 98.
MYCALE, in Ionia, a mountain celebrated for a battle between the Greeks and Persians, i. 242.
MYCENÆ, in Argolis, destroyed by the people of Argolis; preserved the tombs of Atreus, Agamemnon, Orestes, and Electra, iv. 308.
Its inhabitants took refuge in Macedonia, ibid. 309.
MYCONE, an island to the east of Delos, not very fertile, and only famous for its vines and figs, vi. 326.
The rigour of the climate renders the inhabitants bald, ibid. 327.

MYLASA, a city of Caria which had a rich territory, and contained a number of temples, vi. 202.

MYRONIDES, an Athenian general, takes Phocis, and almost all Bœotia, in a single campaign, i. 256.

MYRTIS, a woman celebrated for her poetry, gave lessons to Corinna and Pindar, iii. 281.

MYSON of Chena, one of the sages of Greece, i. 96.

MYTHOLOGY; the religious system of the ancient Greeks a confused mixture of truths and falshoods, of venerable traditions and agreeable fictions, i. 60.

MYTILENE, the capital of the island of Lesbos, taken, and its walls rased by the Athenians. Description of that city, ii. 52.

Delivered from its tyrants by Pittacus; engages in a war with the Athenians, ibid. 55.

MYTILENEANS, in order more completely to hold some states they had conquered in subjection, forbad them to give any instruction to their children, iii. 1.

N.

NAME given to the child of an Athenian; with what ceremonies it was declared and inscribed in the register of his curia, iii. 11.

NAMES (proper) in use among the Greeks, v. 392, et seq.

Derived from imaginary resemblances to animals, or the complexion, ibid. 393.

From devotion to some divinity, ibid.

From gratitude to that divinity, ibid.

From descent from the gods, ibid. 394.

The names given in Homer are for the greater part marks of distinction, ibid.

The individuals to whom they were granted added them to those they had received from their parents, ibid. 395.

They transmitted them to their children, ibid.

Scarcely any degrading name to be found in Homer, ibid. 397.

NAMES of those who have been distinguished in literature or the arts, from the arrival of the Phænician colony in Greece, to the establishment of the school of Alexandria, vii. Tables v. and vi. p. 176.

NATURAL HISTORY; how it ought to be studied and written, v. 343.

The productions of nature should be distributed into a small number of classes, ibid. 346.

These classes divided and subdivided into several species, ibid.

Defect of different methods of division, v. 346.—See Chap. LXIV.

NATURE passes from one genus and one species to another by imperceptible gradations, v. 346.

NAUPACTUS, a city of the Ozolian Locrians, celebrated for a temple of Venus, to which widows resorted to request new husbands of the goddess, iii. 358.

NAUSICLES, the Athenian, obliges Philip to suspend his projects, v. 97.

NAXOS, an island at a small distance from Paros, large and very fertile, vi. 352.

Its inhabitants distinguished themselves against the Persians, and in the battles of Salamis and Platæa, but were at length subjected by the Athenians, ibid. 354.

Worshipped Bacchus under several names, ibid. 355.

NEMEA, a city famous for the games which were there celebrated, and the lion killed by Hercules, iv. 326, 327.

NEOPTOLEMUS, the son of Achilles; honours rendered to his memory at Delphi, ii. 405.

NICIAS, one of the most considerable and richest individuals of Athens, i. 302.

Opposes, to no purpose, the resolution to carry the war into Sicily; is appointed general, ibid. 310, 311.

His death, ibid. 321.

NILE (the) river of Egypt. The ancients believed that, by the accumulation of mud and slime at its mouth, it had formed all the lower Egypt, v. 330.

The historian Ephorus related different opinions concerning the inundation of that river, ibid. 381.

O.

OATH, from whom required at Athens, ii. 285, 287, 294, 300, 356.

Of the Greeks before the battle of Platæa, i. 228.

ODEUM, a public edifice at Athens, ii. 231, 434, 488, 491, 492, 493.

OEDIPUS, son of Laius, king of Thebes, i. 31, et seq.

OETA, a mountain of Thessaly, on which hellebore was gathered, 302.

OFFERINGS made by the kings of Lydia at the temple of Delphi, ii. 383, 384.

Note on their weight and value, ibid. 505.

OFFICERS (foreign) and foreign soldiers, served in the Athenian armies, ii. 179.

OLD AGE, anecdote of the respect paid to, by the Lacedæmonians, iii. 448.

OLEN, an ancient Greek poet, vi. 364.

OLIGARCHY. See GOVERNMENT.

OLIVE-TREE brought by Cecrops from Egypt into Attica, i. 15.

Attica was covered with olive-trees, v. 12.

No person permitted to root up on his grounds more than two in a year, ibid.

Clusters of olive-trees in different districts appertaining to the temple of Minerva, ibid.

One of these trees consecrated in an especial manner to Minerva, i. 93; ii. 218.

OLYMPIA, or Pisa, in Elis, its situation, iii. 419.

What was to be seen in that city during the games celebrated there, iii. 447.

Olympic games instituted by Hercules; restored, after a long interruption, by Iphitus, sovereign of a part of Elis. They were celebrated every four years. The calculation of the olympiads begins from those in which Corœbus was crowned, iii. 416.

Olympiads (the) origin of the, iii. 416.

Olympus, a mountain which bounded Thessaly toward the north, i. 184.

Trees, shrubs, grottos, and plants, which were found on it, iii. 331, 333, 486.

Another mountain of the same name in Arcadia, called also Lycæus, iv. 272.

Olynthus (city of) its situation, its beauty; v. 128.

Taken and destroyed by Philip, ibid. 137.

Onga, an ancient name of Minerva, iv. 78.

Onomarchus, chief of the Phocians, converted the sacred treasure at Delphi into money, helmets, and swords, v. 88.

Is defeated by Philip, and slain in battle, ibid. 93.

Oplites, or heavy armed soldier, was followed by an attendant, ii. 173.

Oracles of Delphi, Dodona, Trophonius. See those words.

Orator (the) ought only to enlighten and inform his judges by simply explaining the fact, iv. 463.

Orators (State) at Athens, ii. 254.

Underwent an examination relative to their conduct, i. 101.

Appointed to discuss the laws, ibid. 141.

By what they began their public functions, ii. 254.

Ought to possess profound knowledge, and to lead an irreproachable life, ibid. 255.

Abuse which they made of their talents, ibid. 258.

Were exposed to be attacked both in their persons and decrees, ibid. 263.

Orchomenus, a city of Arcadia, its situation; mirrors made there of a blackish stone found in the environs, iv. 286.

Tomb of Penelope, on the road leading from that city to Mantinea, ibid.

ORESTES and PILADES celebrated for their friendship, i. 52.
OREUS, a city of Eubœa, a place of great strength; in the territory of which were excellent vineyards, ii. 71.
OROPUS, a town between Attica and Bœotia, iii. 251.
ORPHANS educated at Athens to the age of twenty years, at the expense of the public, ii. 191.
ORPHEUS, one of the Argonauts, i. 16.
Aristotle doubted whether he had ever existed, vii. 113.
Fabulous tradition of his death, ii. 56.
ORTHAGORAS reigned with moderation at Sicyon, iii. 390.
ORTHOGRAPHY neglected by the women of Athens, iv. 450.
ORTHRYADAS, generous death of that Spartan, iv. 304.
OSSA (Mount) trees, shrubs, grottos, and plants found there, iii. 331, 332.
OSTRACISM. Banishment for a number of years inflicted by the Athenians on a citizen who had become too powerful. This was sometimes the only remedy that could save the state, v. 268.

P.

PAINTING; reflections on the origin and progress of that art, iii. 396.
Encaustic painting, considerable improvements made in, by Polygnotus, Arcesilaus, and Theanor, vi. 351.
PALÆSTRÆ; several at Athens, ii. 146.
Exercises practised in them; regimen of the athletæ, ibid. 147.
PALLANTIDES (the) a powerful family of Athens, discontented with Theseus, i. 20.
Endeavour to seize on the supreme power, but are defeated by Theseus, ibid.
PAMISUS, a river of Messenia, iv. 26.
PAMPHILUS, a painter, establishes schools for drawing, i. 34
Was director of the school of Sicyon, iii. 399.
He had for his disciples Melanthus and Apelles, ibid.

PAN greatly honoured among the Arcadians; had a temple on Mount Lycæus, iv. 274.

PANÆNUS the painter, brother of Phidias, i. 338; iii. 423.

PANATHENÆA; order of those festivals, ii. 433.

PANCRATIUM, an exercise consisting of wrestling and boxing, iii. 461.

PANDION, king of Athens, i. 12.

PANORMUS, a port of Attica, v. 32.

PANTHEA. See ABRADATES.

PANTICAPÆUM, the capital of the territories of Leucon in the Chersonesus Taurica, ii. 4.

PARADISE, the name given by the Persians to the parks and gardens of the king and the grandees of the court, v. 122.

PARAPOTAMII, a town of Phocis, ii. 415.

PARIANS, arbitrators from Paros, restored tranquillity in Miletus, vi. 344.

The Parians joined Darius, and were defeated at Marathon, ibid. 345.

When besieged in their city by Miltiades, they broke their word which they had given him to surrender, ibid.

When the allies of Xerxes, they remained inactive in the port of Cythnos, ibid.

Were at length subjected by the Athenians, ibid. 346.

Their priests sacrificed to the Graces without crowns or music, and why, ibid.

PARMENIDES of Elea, the sophist, i. 335.

The disciple of Xenophanes; gave excellent laws to Elea his native city, iii. 140.

His system of nature, ibid. 166, 167.

Divided the earth into five zones, ibid. 203.

PARNASSUS, a mountain of Phocis, at the foot of which was the city of Delphi, ii. 377, 415.

PAROS, a fertile and powerful island, possessing two excellent harbours, vi. 344.

Archilocus, the lyric poet, born there, ibid. 347.

Produced a very famous white marble, ibid. 351.

PARRHASIUS of Ephesus, painter, i. 336, 339, 340, 346.

PARTHENON, a temple of Minerva at Athens, ii. 225.

Its dimensions, note, ibid. 499.

PARTHENOPÆUS, one of the chiefs in the war of Thebes, i. 34.

PATRÆ, a town of Achaias, iii. 408.

PAUSANIAS, general of the Lacedæmonians at the battle of Platæa, i. 234, 236.

Obliges the enemy to abandon the isle of Cyprus and Byzantium, ibid. 244.

His oppressions and treason cause him to be deprived of his command and put to death, ibid. 244, 245; iv. 70, 86, 247.

PAUSIAS, painter, of the school of Sicyon, iii. 399.

His pictures in the rotunda of Æsculapius at Epidaurus, iv. 321.

PAY of the Athenian horse and foot soldiers, ii. 180.

PELEUS, father of Achilles, i. 16, 53.

PELION, beautiful appearance of that mountain, iii. 327.

Cold felt on it; trees, plants, and shrubs which grow there, ibid. 328.

PELLENE, a town of Achaia, its situation, iii. 402.

Temples in its neighbourhood, ibid. 403.

PELOPIDAS, the Theban general, his achievements, ii. 20.

In conjunction with Epaminondas carries terror and desolation through Peloponnesus, ii. 29.

Chosen arbitrator in Macedonia; received with distinction at the court of Susa, ibid. 34.

Is slain in Thessaly, ii. 34.

PELOPONNESUS, war of, i. 276, et seq.

That war produced a great change in the manners of the Athenians, ibid. 333.

PENEUS, a celebrated river of Thessaly, iii. 330.

Cities in the environs, ibid. 331.

Another river of the same name in Elis, ibid. 412.

PENELOPE, the wife of Ulysses, her tomb, iv. 286.

Traditions disadvantageous to her fidelity current among the Mantineans, ibid.

PENESTÆ, slaves of the Thessalians, iii. 313.

PENTATHLON, combat of, in what it consisted, iii. 461.

PENTELICUS, a mountain of Attica, in which were quarries of a very beautiful marble, v. 31.

PEOPLE of Athens, character of, ii. 260. (See ATHENIANS.)

PERIANDER, his great qualities, iii. 382.

Banishes his son Lycophron, ibid. 385.

Wishes in vain to recal him, and avenge himself of the Corcyreans, ibid. 385, 386.

PERICLES, his outset in public life, i. 265.

Dedicated his youth to study, ibid. 265, 266.

His eloquence, knowledge, political conduct, ibid. 267, 268; iv. 424, 440.

Rules absolute in Athens, ibid. 269, 270.

Was the cause of the too great authority of the people, ibid. 140.

Reduces the Areopagus to silence by depriving them of their privileges, ibid. 141.

Extends the territories of the republic by conquest, ibid. 272.

Discontent of the allies of Athens, ibid. 273.

His discourse on the subject of the three embassies from Lacedæmon, ibid. 286.

Accused of having promoted the Peloponnesian war, ibid. 289.

To give employment to the people, embellishes Athens, ibid. 344.

When accused of expending the public money, is acquitted by the people, i. 345.

Marries Aspasia, who had been his mistress, ibid. 331.

Dies of the plague at Athens; what he said before his death, ibid. 300.

His tomb, ii. 107.

Reflections on the age of Pericles, ibid. 329.

PERICTIONE, a Pythagorean philosopher, his treatise on wisdom, iii. 138.

PERILAUS, group of statuary representing him and Orthryadas, iv. 303.

PERSIA, account of that vast empire, i. 148.

Fertility of the country, industry and commerce of the inhabitants, ibid. v. 221.

The taxes regulated by Darius, and fixed in perpetuity, i. 149.

Numbers, valour, and discipline of the troops, ibid. 150.

The kings never took the field without being followed by an immense multitude of soldiers, ibid. 152.

They enjoyed an absolute authority, confirmed by the respect and love of their people, ibid.

Protected agriculture, v. 121.

Appointed two superintendants in every district; one for military, and the other for civil affairs, ibid. 122.

Note on their treasures. i. 476.

PERSEPOLIS, city of, tombs and palace of the Persian kings there, v. 121.

The palace served also for a citadel, ibid. 122.

PETRON of Himera, system of concerning the plurality of worlds, iii. 176.

PHARÆ, a town of Achaia, divinities worshipped there, iii. 408.

PHARSALUS, a town of Thessaly, iii. 309.

PHEDIME, wife of Arsames, her character, vii. 68. See ARSAMES.

PHENEOS, a town of Arcadia, iv. 283.

Great canal anciently formed in the plain to carry off the waters, ibid.

PHERECRATES, a writer of comedies, vi. 47.

PHERECYDES, the philosopher, a native of Scyros, the master of Pythagoras, who came from Italy to visit him in his last moments, i. 243; vi. 343.

PHERECYDES of Leros, the historian, v. 369

PHICION, a mountain of Bœotia, i. 32.

PHIDIAS, the celebrated sculptor, appointed by Pericles to superintend the erecting of the edifices and statutes with which he proposed to embellish Athens, i. 274.

Accused of having embezzled a part of the gold which was to have been employed on the statue of Minerva, ibid.

Description of that statue, ii. 226.

He likewise made that of Minerva at Platæa, iii. 257.

———————that of the Graces at Elis, ibid. 415.

———————that of Jupiter at Olympia, ibid. 421.

Note on the ornaments of the throne of Jupiter, iii. 489.

PHIDON, legislator of the Corinthians, iii. 387.

PHIGALEA, a town of Arcadia, situate on a steep rock; statue in the forum there, iv. 275.

A festival celebrated there, in which slaves eat with their masters, ibid. 276.

PHILIP king of Macedon, his character, his great qualities, his assidious attention to Epaminondas, ii. 90, 91.

Escapes from Thebes; repairs to Macedonia, ibid. 421.

Infuses new courage into the Macedonians, and defeats Argeus, ibid. 422, 423.

Signs a treaty of peace with Athens, ibid. 423.

Seizes on Amphipolis and some other cities, ibid. 424.

His conduct, his activity; loses an eye at the siege of Methone, v. 90.

Marches to the succour of the Thessalians, whom Lycophron, tyrant of Pheræ, had endeavoured to enslave, and defeats the Phocians. Onomarchus, their general, falls in battle, ibid. 93.

Is admired by the Greeks; nothing talked of but his great abilities and his virtues, ibid. 94.

Repairs the injustice which an avaricious and ungrateful soldier had induced him to commit, ibid. 95.

Receives a check from Nausicles, ibid. 97.

Different portraits drawn of him, ibid. 108, & seq.

What he said of the orators who loaded him with invectives, and his subjects who told him disagreeable truths, ibid. 117.

His moderation towards two women of the lower class of people, ibid. 118.

He never forgot services which had been rendered him, ibid.

Released a prisoner from chains who advised him that the posture in which he sat was not decent, ibid. 119.

His mildness towards those who censured his conduct, ibid.

Gains and deceives the Olynthians by his benefactions, ibid. 129.

What was said of his enterprise against Olynthus, ibid. 131.

His troops defeated in Eubœa by Phocion, ibid. 134.

Takes and destroys Olynthus by the treachery of Euthycrates and Lasthenes, ibid. 137.

Sets at liberty the two daughters of Apollophanes at the request of Satyrus the comedian, v. 139.

Ambassadors sent to him from Athens, ibid. 160.

Concludes a treaty of peace and a treaty of alliance with the Athenians, ibid. 178.

What were the principal articles of that treaty, ibid. 175.

Makes new conquests in Thrace, ibid. 178.

Obtains from the Athenian assembly a decree favourable to himself and his descendants, ibid. 187.

Causes the Phocians to be condemned, and their privileges transferred to the kings of Macedon, ibid. 193, 194.

Demolishes the cities of Phocis, ibid. 195.

Advantages which he derived from this expedition, ibid. 197.

Forbids chariots to be used in his dominions, and why, ibid. 199.

Makes an immense booty in Illyricum; regulates the affairs of Thessaly, ibid. 207.
Undertakes the defence of the Messenians and Argives, ibid.
Complains of the Athenians, ibid. 208.
Sentence which he pronounced on two criminals, ibid. 216.
Receives from Isocrates a letter filled with flattery, ibid.
Attacks Perinthus, vii. 71.
The Byzantines having thrown succours into the place, he raises the siege and sits down before Byzantium, ibid.
Is obliged to raise the siege of that city, ibid. 77.
He passes the strait of Thermopylæ, penetrates into Phocis, and falls on Elatea, ibid. 81, 82.
The taking of that city throws Athens into consternation, vii. 82.
Harangue and decree of Demosthenes on this subject, ibid. 83.
Philip defeats the Amphisseans, and seizes on their city, ibid. 86.
He gains the battle of Chæronea against the Athenians and the Thebans, ibid. 89.
Exhibits an indecent joy after his victory. What Demades said to him on that occasion, in consequence of which Philip ordered that he should be set at liberty, ibid. 90.
The Athenians accept the peace and alliance offered them by Alexander. The conditions of these were mild, ibid. 95.
Philip proposes, at the assembly held at Corinth, a general peace for Greece, and a war against the Persians, ibid. 97.
Those propositions received with applause. He is chosen generalissimo of the Grecian army, and returns into his dominions to prepare for the war, ibid.
PHILISTUS banished by Dionysius the elder; returns from exile, and calumniates Dion and Plato, iii. 230.

Wrote the Antiquities of Sicily, and the Life of the two Dionysiuses, v. 377.

Perishes miserably after the dispersion of the fleet which he commanded, ibid. 62.

PHILOCLES, a dramatic author, was surnamed *The Bile*, on account of the virulent style of his pieces, vi. 43.

The Athenians preferred one of his pieces to the finest of those of Sophocles, ibid. 44.

PHILOCRATES, particulars concerning that orator, v. 150, 185, 208.

PHILOMELUS, chief of the Phocians, fortifies himself at Delphi, v. 85.

Seizes on a part of the treasures of the temple ; his death, ibid. 87.

PHILOSOPHERS did not begin to be known in Greece till about the time of Solon, iii. 131.

Their different schools, ibid. et seq.

Their various opinions on man, ibid. 121.

On the essence of the Deity, the origin of the universe, and the nature of the soul, ibid. 149.

Persecuted at Athens in the time of Pericles, i. 459.

PHILOSOPHY of the ancient Greeks, i. 60.

PHLIUS, a city of Achaia. Its inhabitants exposed themselves to the horrors of war and famine, rather than fail in their engagements to their allies, iii. 400.

PHOCÆA, one of the most ancient cities of Ionia, sent out colonies which founded the cities of Elea in Italy and Marseilles in Gaul, vi. 181, 186.

PHOCIANS (the) on a certain occasion gave a striking proo of their love for liberty, ii. 417.

When condemned by the Amphictyons, they seize on the temple of Delphi, and begin the sacred war, v. 83.

They take from the sacred treasury more than ten thousand talents, ii. 385.

Convert into arms the beautiful brazen statues which were erected near the temple, v. 88.

Philip conquers them and destroys their cities. They are deprived of the vote to which they were entitled in the council of the Amphictyons; and this privilege is transferred to the kings of Macedon, ibid. 193, 194.

Phocion, his birth; his probity, ii. 125, 126.

Frequents the academy; serves under Chabrias; lives poor and contented, ibid.

His house, ii. 232.

Defeats the troops of Philip in Eubœa, ibid. v. 134.

Instances of his wisdom and humanity before and after the battle, ibid. 135.

Drives from that island all the petty tyrants which Philip had set up in it, v. 135; vii. 71.

His shining qualities, v. 156.

Prevents the Bœotians from making themselves masters of Megara, vii. 71.

Anecdotes of him, ibid. 72.

Is appointed to succeed Chares in the command, and succour the Byzantines, ibid. 77.

Opposes the opinion of Demosthenes, who wished to continue the war; his answer to some orators, ibid. 87.

Phocis, description of that province, ii. 415. (See the Map of Phocis, Atlas No. 20).

Phœbidas, the Spartan, seizes on the citadel of Thebes, ii. 15.

The Lacedæmonians punish Phœbidas, but retain possession of the citadel, ibid. 16.

Phoroneus. See Inachus.

Phyrne, particulars concerning that courtesan, v. 213.

Her artful stratagem to discover which was the finest work of Praxiteles, ibid.

Was accused of impiety. In what manner Hyperides induced her judges to acquit her, ibid. 214.

Phrynichus, the rival of Æschylus, first introduced women's parts in his dramas, vi. 42.

Employed that species of verse which is most suitable to the drama, ibid.

PHYLARCHS, what, ii. 174.

PHYSICIAN, rules for the forming of one according to Hippocrates, vi. 241.

Who is the physician who does most honour to his profession, ibid. 246.

Opinion of Plato on medicine, iv. 335.

PHYSICS (General) of the Greeks, v. 309.

Systems of Aristotle, Democritus, Empedocles, and Pythagoras, on the soul of the world, on God, on final causes, &c. ibid. 300.

——— (particular) or Natural Philosophy of the Greeks, full of errors and conjecture, v. 337.

PIGRES, the author of an iliad in elegiac verse, vii. 46.

Pindar, the pupil of Myrtis, celebrated for his odes, iii. 281.

His genius, his enthusiasm, ibid. 282.

His life, his character, ibid. 286.

Honours which were rendered to him, ibid. 288.

PINDUS, a mountain which separates Thessaly from Epirus, iii. 343.

PIRÆUS, the port of Athens, formed by Themistocles, i. 244; ii. 201.

PIRENE, a fountain of Corinth, where, according to tradition, Bellerophon found the horse Pegasus, iii. 371.

PISSISTRATUS, his great qualities, i. 123, 124.

His stratagems to enslave his country, ibid. 125.

Dedicated himself, to the service of the state, ibid. 127.

Enacts salutary laws, ibid.

Founds a public library, ibid. 128.

Anecdotes which evince the greatness of his mind, ibid.

Causes the text of Homer to be restored to its purity, ibid. 78.

Assigns to invalid soldiers a certain subsistance for the remainder of their lives, ibid. 127.

Was careful to invest himself with the principal offices of magistracy, and exercised absolute power only as perpetual chief of a democratic state, i. 133, 134.

PITTACUS of Mytilene, one of the sages of Greece, i. 96.

Delivers Mytilene from its tyrants, concludes the war with the Athenians, re-establishes peace, institutes laws, and abdicates the sovereign power, ii. 55.

PLAGUE of Athens, account of the, i. 296.

What the symptoms of, ibid. 297.

PLANETS (the) opinions of the ancients concerning the motion of, iii. 197.

Opinion of the Pythagoreans on the distances of, iii. 184.

PLANTS of the kitchen garden in Attica, remarks on, v. 22.

Note on melons, ibid. 479.

PLATÆ, a city near which Mardonius was defeated, iii. 254.

Was twice destroyed by the Thebans, ibid. 256.

PLATÆANS fought at Marathon, i 218.

Annually celebrated a festival to commemorate the victory at Platæa, iii. 255.

PLATANISTAS, a place of exercise for the youth of Sparta, iv. 89, 170, 472.

PLATO, portrait of that philosopher, ii. 108, 109.

His occupations in his youth, ibid. 110.

His manner of life, his writings, ibid. 112.

Was sold as a slave, ibid. 97, 112.

His voyages into Sicily, iii. 224.

Note on the precise date of his voyages to Sicily, ibid. 482.

On his return he informs Dion of the little success he had met with in his negotiation with Dionysius, ibid. 246.

Is received with loud acclamations of applause at the Olympic games, ibid. 448.

Accused of having enlivened his writings at the expense of many celebrated rhetoricians of his time, and of having invented the conversations of Socrates, iv. 122.

His discourse on the formation of the world, v. 41.

In what manner he accounted for the origin of evil, ibid. 51.

In one of his letters he seems to hint at another solution of that problem, ibid. 145.

Extract from his Republic, iv. 328.

His picture of the condition of man, and of the cavern in which men are, as it were, buried ; two worlds, the one visible, the other ideal, iv. 352, 353.

Note on an expression which he has employed in speaking of music, iii. 477.

Remark of his on education, v. 136.

His ideas on virtue, iii. 47.

———— on true beauty, ibid. 105.

———— on the life of man, ibid. 122.

His death and last will, v. 143, 144.

Plistus, a river of Phocis, ii. 376.

Pnyx, a public edifice at Athens, ii. 206, 230, 492.

Poectle, a portico at Athens, ii. 208, 484.

Poetry. Verse alone does not constitute poetry ; fable and fictions indispensable to it, vii. 36.

Different kinds of, ibid. 38.

Polycletus, a celebrated sculptor and architect of Argos, i. 341.

Remark on his works, iv. 299.

One of his figures was named the Canon, or Rule, ibid. 300.

His statues in the temple of Juno at Argos, ibid. 305.

Theatre erected by, in the sacred grove of Æsculapius at Epidaurus, ibid. 321.

Polycrates, son of Æaces, tyrant of Samos, vi. 260.

Puts to death one of his brothers, and banishes the other, ibid.

In what manner he governed, ibid.

Fortified Samon, and embellished it with edifices and statues, ibid. 261, 262.

Multiplied in his states the most beautiful species of domestic animals, ibid. 262.

Introduced there the delicacies of the table, and refinements in pleasure, vi. 263.

Put to death with cruel tortures by a Persian satrap, ibid. 265.

Note on the ring of Polycrates, ibid. 447.

POLYDAMAS, a famous athleta; instance of his prodigious strength, iii. 452.

Note on that subject, ibid. 490.

POLYEUCTUS; sarcastic remark of Phocion in answer to that orator, when he advised war, vii. 87, 88.

POLYGNOTUS of Thasos, a celebrated painter, i. 336, 339; iii. 103.

His paintings at Platæa, iii. 257.

POLYMNIS, father of Epaminondas, entrusted with the care of the young Philip, brother of Perdiccas, king of Macedon, ii. 90.

POMPEION, a public edifice at Athens, ii. 205.

PONTUS EUXINUS; description of that sea, ii. 7.

The rivers that flow into it mitigate the saltness of its waters, ibid. 8.

Is not deep except towards the eastern part, ibid. 9.

See Atlas, No. 7.

POPULATION. The Grecian philosophers and legislators were far from favouring population, iii. 4; iv. 341; v. 262.

PRASIÆ, a town of Attica, the harbour of which, named Panormus, is safe and commodious, v. 32.

PRAXITELES, the sculptor, statue of a satyr by, v. 214.

Another of Cupid, ibid.

Another of Venus at Cnidus, vi. 194.

Equestrian statue, and other works of the same artist, ii. 205.

PRAYERS. In what manner men pray; how they ought to pray, ii. 344.

Public prayers, ibid.

Their object; what ought to be requested in them, vii. 27.

PRIESTS (the) in Egypt constituted the first order of the state, ii. 357.

Were very numerous at Athens, ibid. 353.

In Greece received honours, but did not form a separate body, ii. 338.

In the country towns a single priest was sufficient; in con-

siderable cities there were several, who formed a sort of community, ibid. 353.

Officiated in rich vestments, ibid. 354.

Those of Apollo at Delphi, ibid. 392, 393.

PRIESTESSES of Juno in the temple of Argos, iv. 306.

Particulars concerning several of them, ibid. See CYDIPPE.

Other priestesses, ii. 353, 355.

PRIESTHOODS; some were annexed to ancient and powerful families, others were conferred by the people, ii. 355.

PROCEDURES (legal) among the Athenians. See Chap. XVIII. ii. 298.

PROCESSIONS, or THEORIÆ, that went to the temple of Delphi, ii. 394.

To Delos. See DELOS.

PRODICUS of Ceos, the sophist; his eloquence, vi. 342.

Was careful to choose the proper term, and discovered very minute distinction between words apparently synonimous, iv. 421.

Plato diverted himself at his expense, ibid. 422.

Accused of having advanced tenets destructive of religion; is condemned to death by the Athenians, vi. 343.

PROPONTIS (the) cities on the shores of, ii. 41.

PROPRIETY essential to eloquence. The style should vary according to the character of him who speaks, and that of those whom he addresses; according to the nature of the subject he treats, and the circumstances in which he may chance to be, iv. 433.

PROPYLEA, or vestibules of the citadel, erected by order of Pericles; what they cost, i. 363; ii. 215.

See the plan and elevation of the Propylæa in the Atlas, No. 15.

PROSECUTOR. At Athens, in criminal cases relative to the government, any citizen might become prosecutor, ii. 298.

To whom he gave in his information oath, which he must take, ibid. 300.

To what punishment he was liable if he failed to obtain a certain number of votes, ibid. 303.

Protagoras the sophist, the disciple of Democritus, i. 335.

Gave laws to the Thurians; was accused of impiety, and banished Attica, iii. 142.

Provisions, price of different articles of, at Athens, ii. 332.

Proxeni, who, iii. 250.

Prudence considered by Aristotle as the foundation of every virtue, iii. 41.

Prytaneum, an edifice at Athens, in which the republic maintained not only the fifty prytanes, but also such other citizens as had rendered services to the state, ii. 212.

Prytanis, the name given in certain republics to the principal magistrate, iii. 380.

At Athens it was common to fifty senators, who, during a certain number of days, superintended the affairs of the state; they resided in the Prytaneum, ii. 244.

Psophis, a very ancient city on the confines of Arcadia and Elis, iv. 279.

Punishments in use among the Athenians, ii. 307.

In what manner criminals condemned to death were executed, ibid. 309.

What crimes were punished by imprisonment, ibid.

What with banishment, ibid. 310.

The property of the exile was confiscated to the public treasury, or applied to the use of some temples, ii. 311.

Degradation deprived an Athenian of the rights of a citizen in whole or in part, according to the offence, ibid.

When the law had not determined the punishment, the person convicted might choose the mildest, ibid. 305.

Purifications. See Lustrations.

Purity of heart required by the Supreme Being, vii. 27.

This doctrine taught by the philosophers, and admitted by the priests, ibid.

Pygmies dwelt in Upper Egypt toward the sources of the Nile; were black, very small, and lived in caves, v. 350.

Pylos, a city of Messenia, the inhabitants of which pretended that Nestor had reigned there, iv. 24, 25.

Pythagoras born at Samos, vi. 258.

Took lessons of Thales; travelled into Egypt and other countries; on his return found his country enslaved by Polycrates; went to reside at Crotona in Italy, in which country he effected a surprising revolution in ideas and manners; was persecuted toward the end of his life, and after his death received honours almost divine, iii. 133, 134.

The works attributed to him are almost all by his disciples, vi. 277.

Believed in divination, like Socrates; and affirmed, like Lycurgus, that his laws had been approved by the oracle of Apollo, ibid. 286.

Did not believe the metempsychosis, ibid. 281.

Did not forbid the eating beans, ibid. 277.

Condemned excess in wine and meat, ibid. 280.

Cause of the obscurity of his philosophy, ibid. 288, 289.

His disciples were distributed into different classes, lived in common, were not admitted till after long trials, vi. 289, 290.

They had associated and affiliated members, ibid. 291, 292.

Strict union which reigned among them, ibid. 296.

Their occupations during the day, ibid. 292.

Pythagoras, who was adored by them, treated them with the authority of a sovereign, and the tenderness of a father, ibid. 299.

Difference between this institution and that of the Egyptian priests, ibid. 304.

Its decline, ibid. 305.

This society produced a number of legislators, geometricians, astronomers, and philosophers, who have enlightened Greece, ibid. 306.

Opinion of the Pythagoreans on the order and distances of the planets, iii. 184.

They have imagined they could discover in numbers one of the principles of the musical system, as also of physics and morals, ibid. 158.

Opinion of some of them concerning the soul of the world, ibid. 156.

Note on an expression of the Pythagoreans, ibid. 473.

PYTHIA (the) of Delphi ascended the tripod only once a month, ii. 397.

Three priestesses officiated in turn, ii. 398, 399.

Manner of preparing those who consulted the Pythia, ibid. 399.

Transports with which she was seized, ibid. 401.

Knavery of the priests, ibid. 402.

PYTHIANS, augurs who attended the kings of Lacedæmon, iv. 130, 132.

PYTHON of Byzantium, a celebrated orator, defends the cause of Philip against the Athenians, vii. 85.

R.

RACES (horse and chariot) at the Olympic games, iii. 442.

REASON; excess in reason and virtue is almost as fatal as excess in pleasures, vi. 398.

REEDS, uses for which they were employed by the Greeks, iv. 84.

RELIGION at Athens, ii. 339.

The national consisted almost wholly in externals, ibid. 342.

Crimes against religion, ibid. 364, 365.

The magistrates punished with death those who spoke or wrote against the existence of the gods, ibid. 365.

——— of the Spartans. See Chap. XLIX. iv. 211.

REVENUES of the state among the Athenians, whence they arose, iv. 375.

Those assigned to the maintenance of the priests and temples, ii. 356.

RHAMNUS, a town of Attica; its situation, temple, and statue of Nemesis by Phidias, v. 29.

RHAPSODISTS traversed Greece, and sang fragments of Homer and other poets, i. 77; ii. 436; iii. 450; v. 31.

RHENEA, an island near Delos; the tombs of the Delians removed thither, vi. 328.

RHETORIC. Homer the first of orators and poets, iv. 407.

Art may give to genius a more pleasing form, ibid. 408.

Greek authors who have given precepts of eloquence, ibid. 408, 409.

Authors who have furnished examples of eloquence, ibid.

The Greek writers, during several centuries, only wrote in verse, ibid. 410.

The style of the first writers of prose was without ornament or harmony, ibid. 411.

Corax, the Syracusan, first, composed a treatise on rhetoric, ibid.

Protagoras first collected those propositions which are called common places, iv. 413.

Among the Greeks, language was distinguished into three kinds, and orators into two classes, ibid. 416.

Gorgias the orator, of Leontium in Sicily, much applauded by the Athenians, and obtains from them succours for his country, ibid. 419.

Gives lessons of rhetoric at Athens; the highest praises lavished on him; a statue erected to him at Delphi, ibid. 419, 420.

Estimate of the merits of Gorgias and his disciples, ibid. 420.

Prodicus of Ceos possessed a noble and simple eloquence, ibid. 421.

We should not form our judgment of the sophists from the Dialogues of Plato, ibid. 422.

The abuse of eloquence occasioned a kind of divorce between philosophy and rhetoric, ibid. 423.

These two arts equally useful to form an excellent orator, ibid. 424.

Three kinds of eloquence: the deliberative, the judiciary, and the demonstrative, ibid. 425.

Qualities necessary to the orator, ibid. 426.

To what the rhetoricians, who preceded Aristotle, confined themselves, ibid. 428.

Acute observations, and important additions of Aristotle on this subject, ibid. 429.

Propriety and perspicuity the two essential requisites to good language, ibid. 432.

In what propriety consists, ibid.

In what perspicuity, iv. 433.

Prose should avoid the artificial cadence of poetry, ibid. 434.

The eloquence of the bar differs essentially from that of the rostrum, ibid. 436.

The orator ought not to suffer his language to run into metre; he should avoid the use of compound words borrowed from poetry, ibid. 437.

Of redundant epithets, and far-fetched metaphors, ibid. 437.

Comparison, metaphor, hyperbole, antithesis; to what works those figures are suitable, ibid. 437, 438, 439.

Each figure should preserve an accurate and manifest similitude, ibid. 440.

Expressions of Euripides, Gorgias, and Plato, justly condemned, ibid.

Note on an expression of the orator Demades, v. 482.

Eloquence has every where assimilated itself to the character of the nation, iv. 441.

No particular orator to be taken as a model of style, but all in general, ibid. 443.

Taste which the Athenians in general displayed in judging of the works of genius, ibid.

Yet they had among them bad writers and stupid admirers, ibid. 444.

Subjection to a foreign power would enervate eloquence, and philosophy annihilate it, ibid. 445.

The fictions of figurative language necessary even to defend the truth, ibid. 446.

Man would no longer bear a just proportion to the rest of nature, could he attain to the perfection of which he imagines himself capable, ibid. 448.

A good work that which cannot have any thing added to it, or the least thing taken from it, iv. 450.

Changes that have taken place in the orthography and pronunciation of the Greek language, ibid.

RHODES. Ode of Pindar in praise of the island of Rhodes, vi. 205.

Ancient name of that island, ibid.

State of, in the time of Homer, ibid. 206.

When the city of Rhodes was built, ibid.

Situation and magnificence of that city, ibid. 207.

RHODIANS, their industry, commerce, and colonies, vi. 207, 208.

Their maritime, civil and criminal laws, ibid. 208, 209.

Their character and manners, ibid. 211.

Account of those who have distinguished themselves in literature, ibid. 212.

RHODOPE the courtezan, offering of, in the temple at Delphi, ii. 382, 383.

RICH CITIZENS, the reciprocal hatred between them and the poor, the incurable defect of all the Grecian republics, iii. 394; vi. 257.

RIVERS and fountains, their origin, according to some philosophers, v. 335.

S.

SACRIFICES usual at Athens, ii. 345.

———— human, anciently very frequent, ii. 348; iii. 410; iv. 271.

Note on the ceasing of those sacrifices, iv. 500.

———— of animals forbidden by Cecrops, i. 7; ii. 345.

SAGES of Greece sometimes met together to communicate their

discoveries and observations; their names Thales, Pittacus, Bias, Cleobulus, Myson, Chio, Solon, and the elder Anacharsis, i. 95, 96.

Some of their maxims, ii. 390.

SALAMIS, isle of, in front of Eleusis, i. 205.

Celebrated naval battle fought there, ibid. 213, et seq.

Plan of that battle, Atlas, No. 5.

Though Salamis was contiguous to Attica, grain ripened sooner there, v. 15.

Superficies of that island in square stadia, ii. 96.

SAMIANS (the) were very rich, industrious, active, and intelligent, vi. 257, 258.

Discovered the island of Tartessus, ibid. 259.

After the death of Polycrates experienced every kind of tyranny, ibid. 266.

SAMOS (the island of) description of, vi. 249.

Temples, edifices, and productions of, ibid.

Aqueduct and mole of, ibid. 250.

Description of the temple of Juno, and statue of that goddess, ibid. 251. See JUNO.

Numerous statues with which the temple was surrounded, ibid. 255.

The birth-place of Pythagoras, and of Rhœcus and Theodorus the sculptors, ibid. 258.

The Samian earth useful in medicine; vessels in great estimation made of it, ibid.

Note on the size of that island, ibid. 446.

SAPPHO of Lesbos, entitled to a place in the first rank of lyric poets, ii. 60.

Some of her maxims, ibid. 62.

Her image stamped on the money of Mytilene, ibid.

Inspired the women of Lesbos with a taste for literature, ibid. 63.

Retires into Sicily, where a statue is erected to her after her death, ibid. 64.

Was enamoured of Phaon, by whom she was forsaken;

sought a cure for her passion by taking the leap of Leucata, and perished in the waves, ibid. iii. 355.
Eulogium of her poetry, ii. 65.
Translation of some stanzas of one of her odes, ii. 67, 480.
Note on that ode, ibid. 480.

SARDINIA (the island of) was in part conquered by the Carthaginians, who forbad the inhabitants to sow their lands, iv. 363.

SARDES, the capital of Lydia, burnt by the Ionians, i. 158.
The Athenians contributed to the taking of that city, ibid. 159.

SATYRIC DRAMA; in what it differed from tragedy and comedy, vi. 58.
Æschylus, Sophocles and Euripides, Archeus and Hegemon, succeeded in this kind of composition, ibid. 59.

SATYRUS, an excellent comic actor, obtains from Philip of Macedon the liberty of the two daughters of Apollophanes, v. 139.

SCHOOL of ELEA founded by Xenophanes, iii. 139.
Parmenides, his disciple, gave excellent laws to Elea, his native city, ibid. 140.

SCHOOL of IONIA; its founder, philosophers it has produced, iii. 135.

SCHOOL of ITALY; philosophers it has produced, iii. 136.
Why it diffused more knowledge than that of Ionia, ibid. 138.

SCHOOL of MEGARA, its founder, iii. 362, 363.
Addicted himself to an excess to the subtleties of metaphysics and logic, ibid.

SCHOOLS of PAINTING, iii. 398, 399.

SCIENCES brought into Greece by Thales, Pythagoras, and other Greeks who travelled into Egypt and Asia, i. 343.

SCIRITÆ, a corps of chosen troops in the Lacedæmonian army, iv. 219, 220.

SCOPAS, sculptor, i. 341.
Directed the building of the temple of Minerva at Tegea, iv. 292.

SCULPTURE; reflections on the origin and progress of that art, iii. 396.

SCYROS, one of the Cyclades, the native place of the philosopher Pherecydes, vi. 343.

SCYTHIANS (the) conquerors of the Persians, i. 156.
A body of them employed in the police of Athens, ii. 331.
Repasts of, ii. 453.
Their dexterity, iii. 9.

SEA WATER, mixed with wine, said to aid digestion, ii. 469.

SENATE of Athens instituted by Solon, i. 100.
Re-elected annually, assembled every day except on festivals and days considered as unfortunate, ii. 243.
Note on the presidents of the senate, ibid. 502.
——— of Lacedæmon, instituted in imitation of that of Crete, iv. 125.
Its privileges and functions, ibid. 136.
Election of the senators, ibid. 137.

SERIPHUS, an island full of steep mountains, vi. 355.

SERPENTS consecrated to Æsculapius, iv. 324.
Tame ones kept by women at Pella for their amusement, ibid. 325.

SERVICE, military, at Athens; punishments inflicted on those who refused to serve, fled, betrayed the state, or deserted, ii. 177.

SHEEP in Attica were guarded by dogs and wrapped in skins, v. 13.
The more they drink the more they fatten, ibid.
Salt causes them to give more milk, ibid. 14.

SHELLS; why shells are found in mountains, and petrified fish in quarries, v. 329.

SHIELD-BEARER, a subaltern officer who, among the Athenians, always attended on the general, ii. 173.

SICILY, revolutions in that island under the reign of the younger Dionysius, v. 200. See chapters XXXIII. LX. LXI. LXIII.

Wars of, against the Athenians, i. 310. et seq.

Produced many learned and ingenious men, iii. 137.

SICYON, its territory very fertile and pleasant, iii. 388.

The tombs there without the city, ibid. 389.

The festival celebrated there by torch light, ibid.

Orthagoras reigned there with prudence and moderation, ibid. 390.

Virtue and courage of Clisthenes, king of Sicyon, ibid.

Marriage of his daughter Agarista, ibid. 391.

The arts flourished at Sicyon; a new school of painting founded there by Eupompus, ii. 398.

SILANION, the sculptor, made the statue of Sappho, ii. 64. in note.

SILVER, what in Greece its proportion to gold at different times, iv. 374.

SIMONIDES, a native of the island of Ceos, merited the esteem of kings, sages, and the great men of his time, iv. 334.

His prompt repartees, ibid. 335.

Both a poet and philosopher; his writings abounded in the pathetic, ibid. 337.

Succinct view of his philosophy, ibid. 338.

His principles and conduct sometimes reprehensible, ibid. 340.

SIPHNOS, one of the Cyclades, possessed rich mines of gold and silver, which were destroyed by the sea, vi. 355.

SLAVES, a great number of them in Greece; were of two kinds; a principal object of traffic, ii. 97.

Their number exceeded that of the citizens, ibid. 98.

Their occupations; punishments inflicted upon them at Athens; it was forbidden to beat them; when made free, they passed into the class of foreign settlers, ibid. 99, 100.

Slaves, of the Lacedæmonians. See HELOTS.

SLAVES of the Thessalians, iii. 313; iv. 94.

SMINDYRIDES, one of the richest and most voluptuous of the Sybarites, his effeminacy and ostentation, iii. 391.

SMYRNA destroyed by the Lydians, vi. 187.
The inhabitants pretended that Homer composed his works in a grotto near their city, ibid.
SOCIETY at Athens, the members of which mutually assisted each other, ii. 336.
Another which was employed in remarking and ridiculing absurdities, ii. 337.
Philip sends the latter a talent, v. 148.
Another of literary men, and accomplished women, i. 349.
SOCRATES. Names and professions of the father and mother of Socrates, v. 398.
Refuses to obey the orders of the tyrants of his country, i. 326.
Frequented the harangues and conversations of the philosophers and sophists, ibid. 399.
Considered the knowledge of moral duties as the only one necessary to man, ibid. 400.
His principles, ibid.
Undertook to instruct men, and lead them to virtue by truth, ibid. 407. et seq. i. 336.
He attracted them by the charms of his conversation, v. 409.
Expression of Æschines on this subject; answer of Socrates, ibid. 409.
His lessons only familiar conversations, ibid. 410.
His maxims, ibid. 411.
His disciples Alcibiades and Critias, ibid. 413; i. 305.
His character, manners, virtues, ibid. 414; ii. 63.
His genius, ibid. 418. What opinion we should form of it, ibid. 419, 420.
Prejudices against Socrates, ibid. 423.
Several authors ridiculed him on the stage, ibid. 425.
Accused by Melitus, Anytus, and Lycon, ibid. 427.
What was the principal cause of the accusation against him, ibid. 428, 429.
His tranquillity during the prosecution, ibid. 432.
His defence, ibid. 439.

His sentence, ibid. 444.

Receives the sentence of death without emotion, ibid. 445.

Returns with the same tranquillity to prison, ibid.

Remains in prison thirty days, conversing with his disciples, v. 446.

They advise him to make his escape, ibid. 448.

He proves to them that this would be to act contrary to his principles, ibid.

The keeper of the prison sheds tears when he informs him it is time to drink the poison, ibid. 453.

He takes the cup and drinks without emotion, ibid. 454.

Exhorts his friends, who burst into tears, to shew more firmness, ibid. 455.

Note on the regret which it is pretended the Athenians testified for having put him to death, ibid. 484.

His real opinions to be studied in Xenophon rather than in Plato, iv. 11.

He directed philosophy to public utility, vi. 301.

The writings which have proceeded from his school are almost all in the form of dialogue, iii. 136.

Note on the irony of Socrates, v. 483.

Solon (of Athens) the most illustrious of the sages of Greece, his descent, i. 96.

To great talents added a genius for poetry, ibid. 97.

Undertook to write a poem on the wars of the Athenian with the inhabitants of the island of Atlantis, i. 96.

For what he may be censured, ibid.

His courage and constancy, ibid.

He publishes his laws, ibid. 99.

Induces the people to swear to observe them during his absence, and travels into Egypt and Crete, ibid. 122.

His laws revered in Greece and Italy, ibid. 120.

First deposited in the citadel, afterwards removed to the Prytaneum, ibid, 121, 122.

In his time a surprising revolution took place in the minds of men; in that age may be placed the birth of philosophy, history, tragedy, and comedy, iii. 131.

See Laws of Solon, Tribunals, Senate, Lycurgus.

Songs, the Athenians had several kinds of, as bacchanalian, military, &c. ii. 471; vii. 50.

Sophists, their character, iv. 416.

We should not judge of them from the Dialogues of Plato, ibid. 422.

Sophocles, the celebrated dramatic poet, i. 336.

Birth of, vi. 21.

At twenty-eight years of age became the competitor of Æschylus, and obtained the crown, ibid. 24.

At the age of eighty, being charged by his son with being incapable of conducting his affairs, he read, as his defence, his tragedy of Œdipus at Colonus, which he had just finished, ibid. 22.

Characters of his heroes, ibid. 30.

His superiority in the conduct of his pieces, ibid. 37.

Was ranked by Aristophanes before Euripides, ibid. 29.

Sketch of his Antigone, ii. 196.

Note on the number of his pieces, vi. 427.

Sorceresses of Thessaly, iii. 302.

Their magical operations, ibid. 303.

Ceremonies by which they pretended to call up the dead, ibid. 307.

Other sorceresses in different countries of Greece, iv. 69, et seq.

Sostratus, a celebrated athleta, iii. 461.

Soul of the World, v. 43, 479; vii. 108.

Sparta, or Lacedæmon, had neither citadel nor walls, iv. 85.

Was composed of five towns separated from each other, and each occupied by one of the five tribes, ibid.

Note on the number of the tribes, ibid. 468.

Note on the plan of Lacedæmon, ibid. 470.

Temples and statues of the forum, iv. 85.

On the highest of the eminences stood the temple of Minerva, built of brass, ibid. 86.

Halls, porticos, hippodromus, platanistas, ibid. 88, 89.

The houses were small, and rudely built, the tombs without ornament, and marked no distinction between the citizens, ibid. 183, 201.

The city almost entirely destroyed by a dreadful earthquake; implored the succour of the Athenians against its revolted slaves, i. 253.

SPARTANS, and LACEDÆMONIANS; we join them together because the ancients frequently confounded them; the former were the inhabitants of the capital, the latter of the country, iv. 90.

To take the name of Spartan, it was necessary to be born of a father and mother both Spartans; privileges annexed to that title, ibid. 92.

The Spartans more protected by the government than the mere Lacedæmonians, ibid.

Government and laws of the Spartans. See GOVERNMENT.

Their religion and festivals, iv. 211.

Their education. See EDUCATION.

Military service of the Spartans, iv. 218.

Note on the division of their armies, ibid. 448.

Their manners and customs, ibid. 181.

At the age of twenty years they let their hair and beards grow, ibid.

Their dress simple and coarse, ibid. 184.

Their diet simple and sparing, ibid. 184.

Their black broth, ibid.

Though they had several sorts of wine, they never were intoxicated, ibid. 185.

Their public repasts, ibid. 186.

They did not cultivate the sciences, iv. 189.

Their taste for that music which incites to virtue, ibid. 190.

Their aversion for rhetoric, ibid. 191.

Their eloquence simple; they expressed themselves with energy and precision, ibid. 191, 192.

The arts of luxury were forbidden to them, ibid. 197.

Lesches, halls in which they met to converse, ibid. 199.

The women of Sparta tall, strong, healthy, and very handsome, ibid. 201.

Were the best nurses in Greece, iii. 5.

Dress of the women and girls, iv. 201.

The Lacedæmonian women might not labour, iv. 93, 94.

Their education. See EDUCATION.

Why the girls went half naked, ibid. 202.

The girls went with their faces uncovered, the married women veiled, ibid. 205.

Exalted idea which they entertained of honour and liberty, ibi d 203.

Their manners afterward were corrupted, ibid. 208.

At what age they married at Lacedæmon, ibid. 177.

Note on the same subject, ibid. 489.

Note on the choice of a wife, ibid. 488.

Lacedæmonians, properly so called, their origin, iii. 299, 310.

Formed a confederation, at the head of which were the Spartans, iv. 92.

Their assembly always held at Sparta, ibid. 93.

They hated the Spartans, ibid.

Had not the same education as the latter, ibid.

United with them in the capital; were long acknowledged as chiefs of the Peloponnesian league, i. 276.

Reproachful harangue made to them by the ambassador of Corinth, ibid. 276, 277.

Their wars against the Messenians and the neighbouring people, iv. 30. 246. How justified, ibid. 73, 247.

SPERTHIAS, the Spartan, devotes himself to death for his country, i. 180.

SPHINX, a natural daughter of Laius, associated with a band of robbers, detained travellers by artful questions, and led them astray amongst the windings of Mount Phicion to deliver them into the hands of her companions, i. 92.

STADIUM of Olympia described, iii. 435.

——— of Delphi, ii. 396.

STADIA, (Olympian) reduced to Roman miles and French (and English) measures, vii.—Tables XII. and XIII.

STAG, duration of its life, iv. 273.

STHENELAIDAS, his harangue to the assembly of the Lacedæmonians, i. 283.

STORKS held in great respect in Thessaly, which country they had cleared of the Serpents that infested it, iii. 316.

STRATEGI, or generals of the Athenians, ii. 164.

Were ten in number, and anciently commanded the army each one day; afterwards one only commanded, and the others remained at Athens, ii. 166.

STRATONICUS, a player on the cithara, vi. 172.

His character; his repartees, ibid. 173.

STYLE, rules and observations concerning, iv. 430.

Different species of style, according to grammarians, ibid. 436.

The diction ought to vary according to circumstances, ibid. 433.

What authors the models of style among the Athenians, ibid. 442.

STYMPHALUS, a mountain, town, river, and lake, of Arcadia, iv. 282.

STYX, a river in Arcadia; fabulous traditions concerning, iv. 281.

SUCCESSIONS regulated by Solon, i. 113.

SUICIDE, law of Solon respecting, i. 108.

SUNIUM, a promontory of Attica, on which stood a beautiful temple dedicated to Minerva, v. 37. See Atlas, No. 35.

SUSA, one of the capitals of Persia, v. 122.

SYAGRUS the Spartan, his speech to Gelon king of Syracuse; answer of Gelon, i. 182, 183.

SYCURIUM, a town of Thessaly near Mount Ossa, one of the pleasantest places in Greece, iii. 330.

SYRACUSE besieged by the Athenians, i. 317.

T.

TACHOS, king of Egypt, refuses Agesilaus, who had brought him succours, the command of the army, ii. 420.

TÆNARUS, a town and port of Laconia, iv. 68.

Its temple of Neptune; its cavern, ibid.

Relation of apparitions; cause of panic terrors, ibid. 70, 71.

TALECRUS the Spartan, his answer to an emissary of Philip of Macedon, iv. 209.

TANAGRA, a town of Bœotia; the houses there ornamented with encaustic paintings, iii. 252.

Its inhabitants hospitable, faithful, attentive to agriculture, and passionately fond of cock-fighting, ibid. 253.

TARTARUS, the abode of the wicked, according to the religion of the Greeks, i. 67.

TAXIARCH, or general officer at Athens, ii. 169.

His functions, ibid. 170.

TEGEA, one of the principal cities of Peloponnesus; the inhabitants distinguished themselves at the battle of Platæa, and in their wars against the Mantineans and the Lacedæmonians, iv. 292.

At Tegea was a superb temble of Minerva, built by Scopts, ibid.

TELESILLA, an Argive, who rendered her country illustrious by her writings, and saved it by her courage, iv. 301.

TELESTES, a celebrated actor, the contemporary of Æschylus, vi. 19.

TEMENUS, a descendant of Hercules, had Argolis allotted to him, iv. 115.

TEMPE, a delightful valley between Mount Olympus and Mount Ossa, iii. 330.

TEMPLE of Theseus at Athens, ii. 212, 222. (See the plan, elevation, and view of the Temple of Theseus, Atlas No. 16 and 17.)

TEMPLES. Remarks on the temples of Greece, ii. 221.

Note on the interior columns of the temples, ibid. 498.

Note on the manner of lighting them, ibid. 499.

Revenues assigned to them, ibid. 356.

TENOS, one of the Cyclades to the north-west of Delos, contained a sacred grove, and a supurb temple dedicated to Neptune, surrounded by several large edifices, vi. 328.

Very fertile, and watered by pleasant fountains, ibid. 329.

TEÓS, a city of Ionia, the birth-place of Anacreon, vi. 193.

TERIBAZUS, satrap of Ionia, ii. 14.

TREPANDER, the musician, was several times victor at the games of Greece; brought to perfection the lyre and poetry, ii. 59.

THALES, of Miletus, one of the sages of Greece, i. 95.

His birth, his knowledge, his answers relative to marriage, and other laconic replies, iii. 131, 132.

The most ancient of the Grecian philosophers, ibid. 451, 452.

Founder of the school of Ionia, iii. 139.

THAUMACI, a city of Thessaly, its beautiful situation, iii. 309.

THEAGENES of Thasos, a celebrated athleta, ii. 148.

THEANO, the priestess, her answer when commanded to pronounce imprecations against Alcibiades, ii. 371.

THEATRE of Athens, at first built of wood, afterwards with stone, vi. 61.

Concise description of its parts, ii. 193.—See the plan of the theatre, Atlas No. 36.

Was not covered; the *proscenium* divided into two parts, vi. 62.

Would contain thirty thousand persons, ii. 195.

Tumult with which the spectators took their places, ibid. 193.

The pit remained empty, and why, vi. 61.

Competitions of poetry, music, and dancing there; a tragedy of Euripides had been followed in the same day by an exhibition of puppets, ibid. 62.

On the vases of the theatres, ibid. 434.

The stage embellished with scenery and decorations analogous to the subject, ibid. 87.

The spectacle diversified in the course of the piece.

The representation of pieces required a great number of machines, ibid. 93.

The managers of theatrical exhibitions at first required no money from the spectators; afterwards they paid a drachma each. Pericles reduced the price; and to gain

the favour of the poorer class of people, caused two oboli to be distributed to each of them; one to pay for their seats, and the other to purchase what they might want, ibid. 94.

Theatre of Bacchus, ii. 489.

History of the Grecian Theatre, origin and progress of the dramatic art, vi. 1.

Festivals at which the pieces were represented, ii. 195; vi. 62.

In what manner the competition of the pieces was regulated, vi. 63.

To whom they were presented, and who where the judges, ibid. 64, 65.

Note on the number of tragedies of Æschylus, Sophocles, and Euripides, ibid. 427.

The greatest poets sometimes acted a part in their pieces, ibid. 80.

Two sorts of actors; the one who followed the thread of the action, and the other composing the chorus, ibid. 67.

Women did not appear on the stage; their parts were performed by men, vi. 86; vii. 72.

Habits and symbols which the actors sometimes wore, vi. 81.

Why they wore masks, ibid. 82, 83.

Note on the masks, ibid. 436.

The chorus consisted of fifteen persons in tragedy, and twenty-four in comedy, ibid. 69.

What were the functions of the chorus, ibid. 69, 70.

What part of a tragedy was declaimed, and what sung, ibid. 73.

Note on the singing and declamation of tragedy, ibid. 426.

In singing, the voice was accompanied by the flute; in declaiming, supported by the lyre, ibid. 74.

What kinds of music were banished the theatre, ibid. 75.

Two kind of dances on the stage; that properly so called, and that which regulated the motions and different inflections of the body, ibid.

In what the Greek tragedy resembled the French opera, and in what it differed from it, ibid. 93.

THEBANS, their character and manners, iii. 290.

Their sacred battalion, consisting of three hundred young warriors, ibid. 291.

Their laws, ibid. 277.

THEBE, the wife of Alexander, king of Pheræ, iii. 324.

Conspires against her husband, and causes him to be assassinated, ibid. 325.

THEBES the capital of Bœotia, consecrated to Bacchus, i. 7.

Its misfortunes under the descendants of Cadmus, ibid. 30.

Its wars against Lacedæmon, ii. 15. et seq.

Description of that city, its monuments, its government, iii. 271, 273.

Note on its circumference, ibid. 485.

Note on the number of its inhabitants, ibid. 486.

A very pleasant place of abode in summer, but almost insupportable in winter, ibid. 289, 290.

THEMISTOCLES, the Athenian general, i. 164, 171.

Commanded the centre of the Athenian army at Marathon, i. 166, 167.

Flattered the people, and procured the banishment of Aristides, ibid. 172.

Inspired the Greeks with courage to oppose Xerxes, ibid. 185.

Engages the Athenians to go on board their ships, ibid. 202.

Defeats the Persians at Salamis, ibid. 213, 216.

Receives great honours at Sparta, ibid. 221. And also at the Olympic games, iii. 448.

Renders himself odious to the allies and the Lacedæmonians, i. 248, 249.

Is banished, retires to Peloponnesus, and afterward to Persia, ibid. 249.

His death, ibid. 250.

His tomb, ii. 202.

Reflections on the character of Themistocles, ibid. 258. et seq.

THEOPOMPUS king of the Lacedæmonians, limits his authority by the institution of the ephori, iv. 126, 477, 478.

THEOPOMPUS, the disciple of Isocrates, dedicates his talents to history, v. 380.

His character is vanity, ibid. 383, 385.

THEORIÆ, solemn deputations from the cities of Greece to festivals of Delphi, ii. 394.

——— of Tempe, iii. 336.

——— of Olympia, ibid. 446.

——— of Delos, vi. 363.

THERMOPYLÆ, description of that pass, i. 189, 190, 191.

Battle fought there, ibid. 194, 197.

Eminence to which the companions of Leonidas retired, iii. 295.

Monuments which were erected there by order of the Amphictyons, ibid. 296.

THERMUS, a city in which the assembly of the Ætolians was held, iii. 356.

THESEUS king of Athens, his achievements, i. 18, et seq.

Ascends the throne, assigns limits to his authority, changes the government of Athens, ibid. 28; and renders it democratic, ibid. 22.

Pursues false glory; may be considered as a hero, a king and an adventurer; honours which were paid to him after his death, ibid. 25, 30.

His temple. See TEMPLE.

His festivals, iii. 104.

THESMOPHORIA, festivals in honour of Ceres and Proserpine, ii. 442.

THESPIÆ in Bœotia, monuments which were seen among the ruins of that city, iii. 258.

THESPIS the poet, from what he conceived the idea of his tragedies, vi. 5, 6.

THESSALIANS (the) their government, iii. 310.

Their forces, ibid. 311, 312.

The first who managed horses with the bit, ibid. 312.

Had many slaves, which they trafficed in with other nations, ibid. 313.

Their conduct, their character, ibid. iii. 315.
Their bad education, ibid.
Their fondness for dancing, ibid. 316.
Their regard for storks, ibid.
Celebrated a festival in memory of the earthquake which gave a passage to the waters of the Peneus, and discovered the beautiful plain of Larissa, iii. 339.
Implored the assistance of Philip of Macedon, against their tyrants, ibid. 327.

THESSALY, description of that province, iii. 297.
Was the country of heroes, and the scene of the greatest achievments, ibid. 310.
Nations which derived their origin from that country; people who inhabited it at the time of the travels of Anacharsis, ibid.
Productions of the country, ibid. 312.
Famous for its sorceresses, especially those at Hypata, ibid. 302.

THORICOS, a strong maritime town in Attica, v. 32.

THRASIBULUS restores liberty to Athens, i. 434.

THUCYDIDES, the brother-in-law of Cimon, endeavouring to encourage the party of the rich citizens, is banished Athens, i. 328.

THUCYDIDES the historian, i. 296.
Proposes to rival Herodotus, ibid. 336.
Wrote the history of the Peloponnesian war, v. 374.
Which was continued by Xenophon, ibid. 376.
Remarks on that history, ibid. 375; iv. 248.
On his style, iii. 21.

THYADES, women initiated in the mysteries of Bacchus, their extravagances, ii. 414.

THYMELE, a part of the *proscenium* in which the chorus commonly was, vi. 62.

TIMANTHES the painter, i. 341.

TIMOCREON, athleta and poet; his epitaph by Simonides, vi. 212, 213.

TIMOLEON, born at Corinth; his great qualities, ii. 158.

In battle saves the life of his brother Timophanes, ibid. 160.

But this brother, in despite of his remonstrances, rendering himself the tyrant of his country, he consents that he shall be put to death, ibid.

Goes to the succour of the Syracusans, v. 291.

Lands in Italy, and afterwards in Sicily, in despite of the fleet of the Carthaginians, ibid.

Having compelled Dionysius the younger to surrender at discretion, he recalls the Syracusans, and restores liberty to Sicily, ibid. 292, 293.

He revises the laws of Syracuse, ibid. 295.

He re-establishes happiness and union in Sicily, v. 295.

He returns to the condition of a private individual, and is universally loved and revered by the Syracusans, ibid. 296.

They lament his death, honour him with a magnificent funeral, and annually celebrate his memory, ibid. 298.

TIMON, the misanthrope, accused of having hated all mankind; defence of him, vi. 231.

What he said to Alcibiades, i. 308; vi. 232.

TIMOTHEUS, the Athenian general, ii. 129.

Gained great victories, and added seventy-five towns to the republic, v. 78.

Unjustly condemned, retires to Chalcis in Eubœa, ibid. 79.

His pleasantry on Chares, who had been the cause of his disgrace, ibid.

His character, his abilities, ibid.

TIRYNS, a city of Argolis; its walls, constructed of enormous blocks of stone, said to have been built by the Cyclops, iv. 310, 311.

Its inhabitants addicted to jesting and laughter on every occasion, ibid. 313.

TITANA, a town near Sicyon, iii. 400.

TOLMIDAS ravages the coasts of Peloponnesus, i. 256.

TOMBS; the most ancient were artificial mounts, which were succeeded in Egypt by the Pyramids, iv. 82, 83. See SICYON.

TORCH-RACE in the Panathenæa, ii. 437.

TRAGEDY, origin and progress of, among the Greeks, vi. 5.

Its object to excite terror and pity, which is effected by imitating an action which is serious, entire, and of a certain extent, ibid. 99.

The action should be comprised within that space of time which elapses between the rising and setting of the sun, ibid. 103.

The parts of tragedy relative to its extent; as the prologue or exposition, the episode or complication, the exode or developement, the interlude or interval between the acts, ibid. 67.

Integral parts of the drama: the fable, manners, diction, sentiments and music, ibid.

The action is exhibited in a series of scenes separated by interludes; the number of which is left to the choice of the poet, ibid. 68.

The theatrical interest depends especially on the fable, or constitution of the subject, ibid. 103.

Probability ought to be preserved through all the parts of the drama, ibid. 106.

The principal hero ought not to be a villain, ibid. 113.

But his misfortunes should in some degree originate in his own misconduct, ibid. 114.

Remarks on the pieces in which the hero is culpable in despite of himself, vi. 116.

Reflection on the doctrine of fatality, ibid. 117.

In many pieces of the ancient theatre this doctrine had no influence on the misfortunes of the principal personage, nor on the progress of the action, ibid.

Variety in the fable, which may be simple or complex; the latter preferable, ibid. 126.

Variety in the incidents which excite terror or pity, ibid.

Variety in the discoveries; the most beautiful of which are those that arise out of the action itself, and produce a sudden revolution in the condition of the persons of the drama, ibid. 129.

Variety in the characters; of which those that are most frequently brought on the stage will admit of innumerable gradations and varieties, ibid. 130.

Va.iety in the catastrophes; some of which are happy, and others disastrous; while there are others in which, by a double revolution, both the virtuous and the wicked experience a change of fortune. The first of these endings seems only suitable to comedy, and the second most proper for tragedy. Some authors give the preference to the third, ibid. 131, 132.

Among the Greeks, tragedy was less directed to the investigation of the passions, than to display their effects. They considered it merely as the recital of an action proper to excite terror and pity; and many of their pieces concluded with these words of the chorus: "Thus ends this adventure," ibid. 136.

Emotions too harsh and painful not to be excited, nor the stage stained with blood, ibid. 110, 111.

Note on the place of the scene in which Ajax killed himself, vi. 436.

In tragedy the manners of the personages should be proper, resembling, uniform, and suitable to the age and dignity of the character, ibid. 139; the thoughts beautiful, the sentiments elevated, ibid.

What the style suitable to tragedy, ibid. 142.

Insipid pleasantries, puns, false etymologies, and indecent images, to be found in the finest pieces of the Grecian theatre, ibid. 143.

Treasure (public) at Athens, ii. 220.

At Delphi, ibid. 382.

Treasures of the kings of Persia, i. 149.

Note on that subject, ibid. 356.

Tremblers at Sparta, who, iv. 232.

TRIBUNALS of justice at Athens regulated by Solon, i. 103.

There were ten principal, in all of which one or more archons presided, ii. 281, 282.

They finally determined those causes which had been tried by the senate or the assembly of the people, ibid. 272.

The judges of which they were composed were in number about six thousand, who were annually chosen by lot. Qualifications which were required of them. They received from the public treasury three oboli (9 sols, or 4½d.) at every sitting, ibid. 281.

Inferior judges annually went the circuit through the towns of Attica, where they held their assizes, and referred certain causes to arbitrators, ibid. 285.

See the Table of Tribunals and Magistrates of Athens, vii. 157.

TRIERARCHS, or captains of ships at Athens, iv. 311.

TRIPODS of bronze, the reward of the victors in the competitions of poetry and music, iii. 260.

Others employed in the worship of the gods, ibid. 272.

TROEZEN in Argolis; monuments in that city, iv. 315.

Its situation; the air of it unwholesome; its wine in little estimation; its water of a bad quality, ibid. 316.

TROOPS, levy of, how made at Athens, ii. 164.

Exercise of them, ii. 183.

Note on the number of troops which Leonidas commanded at Thermopylæ, i. 358.

TROPHONIUS, cave and oracle of, iii. 262.

Note on the secret issues of the cave, ibid. 485.

Ceremonies practised when the oracle was consulted, ibid. 265.

TROY, kingdom and war of, i. 37; ii. 47.

Picture of Polygnotus representing the war of Troy, ii. 408.

TYDEUS, son of Oeneus, one of the chiefs in the war of Thebes, i. 33.

TYNDARUS, king of Sparta, father of Castor and Pollux, i. 16.

TYRANT. Tyranny. See GOVERNMENT.

TYRTÆUS, the poet, animates the Lacedæmonians to battle by his verses, iv. 40.

V.

VERSE should not be admitted into prose, iv. 434.

VICTIMS, how shared in the sacrifices, ii. 348.
When first immolated, vi. 282.

VICTORIES of the Greeks over the Persians; effects which they produced on the Lacedæmonians and Athenians, i. 243.
Ruined the ancient constitution of Athens, ibid. 140.
Those of Marathon, Salamis, and Platæa, rendered the Athenians insolent, ibid. 143.

VIRTUE, original signification of that word, vii. 61.
Which the principal virtues, ibid. 62.
Every virtue, according to Socrates, is science, every vice an error, v. 405.
Aristotle places each virtue between two extreme vices, iii. 39.
Note on that subject, ibid. 473.

UNDERSTANDING, the simple perception of the soul, iii. 47.
Note on the word Νοῦς, ibid. 472.

W.

WAR of the Greeks against the Persians, sometimes called the Median war, i. 144, et seq.
Peloponnesian war, i. 265, et seq. See PELOPONNESUS.
Social war, beginning of it, ii. 424.
Conclusion of, v. 78—81.
Sacred war in the time of Philip of Macedon, v. 81, 82.
Wars of Messenia. See MESSENIA.

WATER (lustral) how prepared; use of, ii. 351.

WEIGHT. Why bodies differ in weight, v. 341.

WHEAT of Attica less nutritive than that of Bœotia, v. 14.

WINES, different in Greece; their qualities, ii. 467, 468.

WISDOM. Among the Greek philosophers, some gave that

...me to the study of eternal truths, and others to the knowledge of that good which is suitable to man. In the former sense it consists only in contemplation; in the latter it is entirely practical, and has an influence on our happiness, iii. 472; v. 404.

WITNESSES at Athens gave their depositions aloud, ii. 301.

WOMEN at Athens might demand a divorce, ii. 326.

Neglected orthography, iv. 450.

Preferred tragedy to comedy, vi. 161.

WORD (watch) given to the Athenian troops, ii. 187.

WORLDS, a plurality of, according to Petron of Himera Lutteurs, iii. 176.

WRESTLING, exercise of, at the Olympic games, iii. 455.

WRITING (the art of) brought into Bœotia by Cadmus, i. 12.

Substances which were written on, iii. 129.

Written bills stuck up over the doors of houses at Athens, to give notice that they were to be let or sold, ii. 330.

X.

XANTHIPPUS the Athenian, defeats the Persians at Mycale, i. 242.

XANTHUS of Lydia, the historian, v. 371.

XENOCRATES, a disciple of Plato, ii. 116.

XENOPHANES, founder of the Elean school, had Parmenides for his disciple, iii. 139, 140.

His opinion concerning the eternity of the world, iii. 167.

XENOPHON of Athens, the disciple of Socrates, wrote the history of the Peloponnesian war, i. 296.

Enters as a volunteer in the army of the younger Cyrus; and, after the death of that prince, conducts with some other officers the famous retreat of the ten thousand, ii. 157, 158.

Some time after his return, being banished by the Athenians, he retires to Scillus, ibid. 158.

Removes to Corinth, and returns to Scillus, iv. 465.

His occupations in his retirement, ibid. 3.

Character of his style, iii. 21.
The sentiments of Socrates should be studied in his writings rather than in those of Plato, iv. 11.
His military equipment, ii. 449.
Compared with Heredotus and Thucydi es, v. 376.
XERXES, king of Persia, i. 173.
Forms the design of conquering Greece, ibid. 174.
Throws two bridges over the Hellespont, ibid. 175.
Lays waste Attica; plunders and burns Athens, i. 205.
Repasses the Hellespont in a boat, 220.

Y.

YEARS (solar and lunar); their length determined by M ton, iii. 193, 480.

Z.

ZALEUCUS, legislator of the Locrians in Italy. See LAWS.
ZANCLE, the ancient name of Messina in Sicily, iv. 467.
ZENO, the philosopher of the Elean school, gives lesso o Pericles and the Athenians, i. 267, 337.
Engages into a conspiracy against the tyrant who had enslaved his country, and dies with fortitude, iii. 140.
Denied motion, ibid. 169.
ZEUXIS of Heraclea, a celebrated painter, i.   339, 340.
His Penelope, ibid. 340.
His Cupid in a temple of Venus at Athen , i . 23
His Helen in one of the porticos of that city, ibid. 206.
ZONES. Pythagoras and Thales divided the heavens into five zones, and Parmenides divided the earth in the same manner, iii. 203.
ZOPYRUS; his zealous friendship for Darius, i. 146.

THE END C THE SEVENTH VOLUM .

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